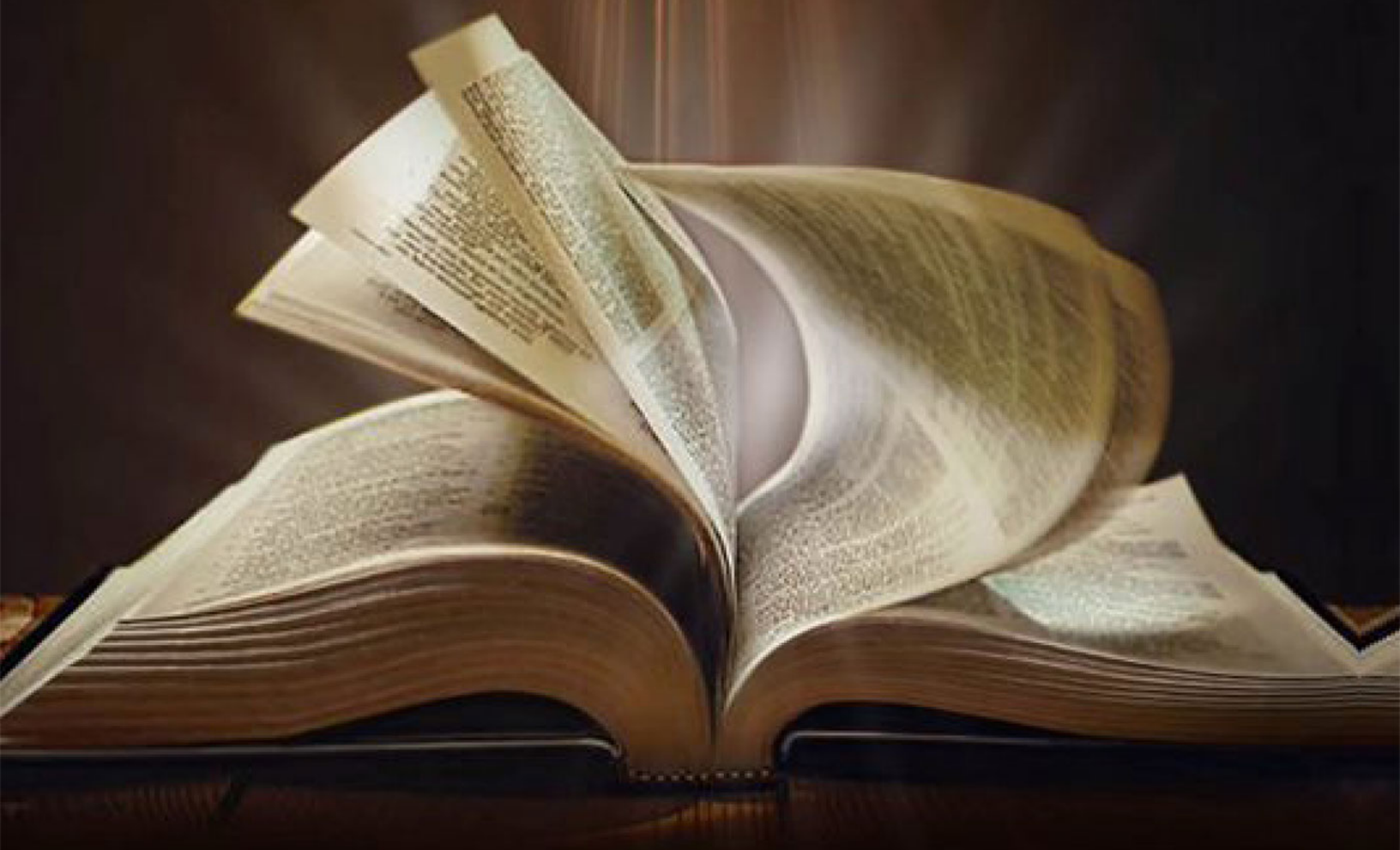
The Authentic Gospel

Restoring the Original Intent



Lawrence Blanchard, ND, M Div

The Authentic Gospel

Restoring The Original Intent

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Envision Publishing

Greeneville, Tennessee

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A word to KJV folk: We have chosen to use the *New American Standard Bible* (NASB) for this book. We encourage you to check out every Bible reference with the KJV to see if there are any substantial discrepancies.

All bold notations are the author's except where it is in an original quoted text from another source in which case it will be indicated by "Emphasis in the original."

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Dedication

I dedicate this book to all the Christian saints who have gone before me and on whose shoulders I stand, and to those who will come after me who will "contend earnestly for the faith which was once for all handed down to the saints" (Jude 3).

… in the defense and confirmation of the gospel …
– Philippians 1:7

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Introduction

Was the gospel that was originally proclaimed and taught by Jesus Christ and His Apostles in the first century the same gospel that is declared today?

Is the gospel preached today the authentic and genuine gospel in meaning and authority or is it a counterfeit – another gospel?

To many who profess to be followers of the Lord Jesus Christ and believe in the Bible as the "God-breathed" and trustworthy written revelation of God, this may seem like a preposterous question. "Of course, it's the same gospel message!" That might be the defensive and well-meaning response of orthodox, evangelical Christianity today. If that conviction is well-founded, then there shouldn't be any hesitation to answer the challenge this book presents: to examine the scriptural evidences of the **original intent** of the biblical gospel in comparison to the gospel message that is professed today.

Treading on Sacred Ground

I understand this is sacred ground. I understand that such an inquiry might be seen as an unauthorized intrusion into unapproachable territory. It would be easy and convenient to curtly dismiss the proposition that the gospel preached today might be different or even contrary to the biblical gospel. Some, perhaps even the majority, may not be willing to study the matter out.

There will be a few, however, who will not fear this investigation. Like the Bereans of old (Acts 17:10-12), they will possess enough personal integrity to pursue the truth of the matter. Truth that arises out of biblically-based evidence will be infinitely more important than defending traditionally-held religious **viewpoints,** even if it means potentially painful opposition. This could manifest as rejection from family, friends, or loss of position, reputation, or employment. It may mean that they could be put out of the church and labeled a "heretic." Despite the possible fallout, they will not be afraid to test popular, assumed beliefs against what the Bible actually says and means.

What You May Find

Let me address you personally. If you choose to examine this book, you may discover that some parts of the gospel message of Jesus Christ and His Apostles are, indeed, the same as the gospel preached and taught today.

On the other hand, you may encounter biblical evidence about the gospel that may at least cause you to question the validity of the contemporary message. You may find some points of today's gospel are supported by the biblical evidence, and perhaps, other parts which cannot be substantiated, and may even be contrary to the biblical gospel because they do not fit the facts of **the whole biblical context**.

Could it be that some or all of the gospel message testified throughout the New Testament has been misunderstood and misapplied? And if you discovered that for yourself, would you be courageous enough to change your opinion, or at least pursue the matter further?

There may be consequences to consider when one encounters long-held and intensely defended belief systems. It will not be an

easy road, but it may be “the narrow gate” that only a “few” find (Matthew 7:13-14).

A Cultural Gospel?

Why would I even suggest that you take another look at the gospel that is being preached and taught today? Where am I going with this? I have come to discover over the years that the modern cultural context, even in conservative Bible-believing churches, subtly influenced and modified the meaning and intent of the gospel that the Christ and His Apostles taught.

My purpose in this book is to objectively examine the entire biblical context with respect to the gospel and compare that to the present-day gospel within the modern cultural context. Is there substantial difference in today’s gospel message so as to significantly alter the meaning and application of the biblical gospel? What was the **original intent** of the first century gospel? This will be a decision you will have to make after you have honestly weighed the evidence.

Major Implications

You might be wondering whether this subject is even worth searching out. Is it important enough to take the time to do so? The Apostle Paul boldly addressed the Galatian churches regarding this very problem of “another gospel”:

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for **a different gospel**, which is not just another account; but there are some who are disturbing you and want to **distort the gospel of Christ.** But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, even now I say again: if anyone is preaching to you a gospel contrary to what you received, he is to be accursed!
– Galatians 1:6-9

The issue regarding circumcision that Paul contested and called "a different gospel" in the first century is not the same one we face today. Still, is another gospel and another Jesus being preached today? To search out the matter, it is imperative that the whole counsel of God is preserved and taught as it was originally intended to be understood.

If the original gospel message according to Jesus Christ and His Apostles has been changed, and perhaps significantly so, then that would alter our understanding of the purpose and plan of God as revealed in the Bible. Would the originally intended mission of Jesus Christ be thrown off course to such a degree that the modern gospel has actually become destructive to His mission? And could this be one of the main reasons behind the national and global chaos we are experiencing?

After all, the gospel is the power of God for salvation, redemption, and transformation to restore His Kingdom order of righteousness, peace, and joy on earth as it is in heaven, as was originally intended in the first Adam. Is that what we are witnessing today – the Kingdom of God? It is anything but the Kingdom of God. If you haven't noticed, we are experiencing rapidly deteriorating conditions, especially in the western European nations of the world, that are destroying Christian culture, lives, families, businesses, and everything that is left of our birthright heritage.

Something is not right in our world today. What's going on? Is there a problem with the gospel message proclaimed today that has led to our own demise? Let's find out for sure! Our future and our posterity's future may depend on it.

Could the book you hold in your hand help you clarify the biblical gospel and start you on your life mission to help correct our present destructive course? If you let the written Word of God speak for itself, I believe it will greatly impact your life!

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Section One

The Gospel According to Evangelical Christianity Today

1

The Meaning of Today's Gospel

This chapter will review the consensus of **opinion** within orthodox, evangelical Christianity today[1] regarding the fundamental elements of the gospel message. Is this contemporary gospel message substantiated by the clear evidence of the Bible?

The Gospel Centered in the Person of Jesus Christ

First, it is widely agreed upon that the gospel and its proclamation is rooted in the Person of Jesus Christ as the Son of God and Son of Man. Mark 1:1 begins: "The beginning of the gospel of Jesus Christ, **the Son of God**." The "Son of God" is directly connected to the announcement by the angel Gabriel to Mary that she would conceive this "holy child" by the Holy Spirit and "for that reason" He would "be called **the Son of God**" (Luke 1:35). In other words, this Child would be of divine origin because He was conceived in Mary by the Holy Spirit. Jesus was also **the**

Son of Man in the respect that He was born of Mary and His genealogy is traced through her back to the first man, Adam (Matthew 1:1-16; Luke 3:32-38). That He was of the Israelite family of the Adamic race implies a natural birth.

As the Son of God and the Son of Man, Jesus Christ was the incarnate God in the flesh.

In the beginning was the Word, and the Word was with God, and **the Word was God**. – John 1:1

And **the Word became flesh**, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth. – John 1:14

Who, existing in the form of God, did not consider equality with God something to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men. – Philippians 2:6-7

Therefore, since the children share in flesh and blood, **He Himself likewise also partook of the same**, so that through death He might destroy the one who has the power of death, that is, the devil, and free those who through fear of death were subject to slavery all their lives. For clearly He does not give help to angels, but He gives help to the descendants of Abraham. Therefore, in all things **He had to be made like His brothers** so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
– Hebrews 2:14-17

The Christ

Jesus, the Son of God, was also revealed as **the Christ.** At His birth, the angels declared to the shepherds: "… for today in the city of David there has been born for you **a Savior, who is Christ the Lord**" (Luke 2:11).

Peter boldly declared:

… You are **the Christ**, the Son of the living God.
– Matthew 16:16

Jesus was the expected anointed one (Matthew 11:3; Greek: *christos*) and was inseparably identified as the Son of God. His anointing occurred after Jesus was baptized by John and the Spirit of God descended on Him as a dove. God said, "This is my beloved son …" (Matthew 3:13-17, Luke 3:21-22).

Furthermore, the designation of Jesus as "the Christ" is derived from the context of the fulfillment of God's promise to David that there would come from his genealogical line one who would sit on his throne and his Kingdom would "be established forever" (II Samuel 7:16, cf. Psalm 89:35-37). Just as David was anointed with oil by the prophet Samuel to be king over all Israel (I Samuel 16:12-13), so Jesus was the anointed Christ as the enduring, reigning King over all Israel (Luke 1:32-33).

Jesus Christ was the King, but also the reigning High Priest (Hebrews 7:8-25). Just as Israel's kings were anointed with oil, so was the divinely ordained priesthood:

> The Greek word *christos*, together with its Hebrew equivalent *messiah*, refers to "the anointed one." In the OT one finds **the anointing of Israel's kings** (I Sam. 9:16; 24:6), but **the title also appears in priestly** (Lev. 4:3, 5, 16) **and prophetic** (I Kings 19:16; Ps. 105:15; Isa. 61:1) **contexts.**[2]

Jesus the Christ was the King and High Priest over Israel. The title "Christ" was manifested in these two offices.

Jesus as Savior and Lord

Savior (Greek: *soter*) predominantly applied to the God of Israel, especially in the Septuagint (the Greek Old Testament or LXX).[3] Even "in the apocryphal books, the title *soter* is confined to God."[4]

In the New Testament Jesus is identified as Savior:

> … for today in the city of David there has been born for you **a Savior**, who is **Christ the Lord**. – Luke 2:11

He is the one whom God exalted to His right hand as a Prince and a **Savior**, to grant repentance to Israel, and forgiveness of sins. – Acts 5:31

This Savior would bring salvation or deliverance from Israel's enemies (Luke 1:71), as well as salvation of the soul when Jesus "abolished death and brought life and immortality to light through the gospel" (II Timothy 1:10) by means of cleansing from sin and spiritual regeneration (Titus 3:5f).[5]

Furthermore, Jesus as Savior is inseparable from Jesus as Lord. Again, in the announcement of His birth, Jesus is identified as Savior and Lord:

… for today in the city of David there has been born for you **a Savior**, who is **Christ the Lord**. – Luke 2:11

And the Apostle Peter confirmed:

… for in this way the entrance into the eternal kingdom of **our Lord and Savior Jesus Christ** will be abundantly supplied to you. – II Peter 1:11 (see II Peter 2:20; 3:2, 18)

The connection between Savior and Lord was also well-known in Isaiah. The God of Israel identified Himself as their Savior and Lord:

For **I am the LORD your God, the Holy One of Israel, your Savior … I, only I, am the LORD, and there is no savior besides Me.**
– Isaiah 43:3a,11; Isaiah 45:21; 49:26; 60:16

Jesus as Savior and Lord is foundational to the essential elements of the gospel proclamation.

The Gospel Identified as the Kingdom

Beginning in the gospel accounts (Matthew – John), the predominant message of Jesus Christ was "the Kingdom."

Jesus came into Galilee, preaching **the gospel of God**, and saying, "The time is fulfilled, and **the kingdom of God** is at hand; repent and believe in the gospel."
– Mark 1:14b-15

This good news of the Kingdom was also demonstrated by signs and wonders, testifying to the validity of the message.

Jesus was going about in all of Galilee, teaching in their synagogues and proclaiming **the gospel of the kingdom, and healing every disease and every sickness** among the people. – Matthew 4:23 (see 9:35)

As will be discussed at length later in this book, the relevance of this gospel message could only be understood from the **context** of the Old Testament portion of the Bible. The gospel of the Kingdom was not an unfamiliar or unexpected message to the Judean Israelites in the first century. That Jesus was only sent to the lost sheep of the house of Israel (Matthew 15:24) was because they had a background knowledge of the Kingdom of God. After all, it was their ancestors who were formed into a kingdom through the Mosaic or Old Covenant (Exodus 19) with God Himself as their King. That covenant relationship was ratified and consummated according to Exodus 24:1-11.

Although they later rejected God as their King (I Samuel 8:7), God raised up David as His anointed to be king over all Israel (I Samuel 16). God promised David that a king would come from his family line in "the distant future" (II Samuel 7:12-19). In Jesus Christ, that promise was realized:

And behold, you will conceive in your womb and bear a son, and you shall name Him **Jesus**. He will be great and will be **called the Son of the Most High**; and **the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His Kingdom will have no end.** – Luke 1:31-33

This was the biblical and historical background that provided **the context** of Jesus' message of the Kingdom. That **He was the King of Israel** was also acknowledged on one occasion by the

people (Matthew 21:1-9; Mark 11:9; Luke 19:35-38). The message of the gospel was that the Kingdom of God was at hand. Jesus, the King, came to reign over all Israel, the house of Jacob.

After Jesus' death and resurrection, He continued to teach His Apostles about the Kingdom of God over a period of forty days:

After His suffering, He presented Himself to them with many convincing proofs that He was alive. He appeared to them over a span of forty days and **spoke about the kingdom of God**. – Acts 1:3

That gospel of the Kingdom was also the main theme of the Apostles as they carried out Jesus' commission of their ministry. They were fully expecting the restoration of the Kingdom to Israel (Acts 1:6). After being baptized with the Holy Spirit at Pentecost (Acts 2), they went out proclaiming and testifying that Kingdom message (Acts 8:12; 14:22; 19:8; 20:25; 28:23). In nearly every letter of the Apostle Paul and of the Apostles Peter, James, and John, the gospel proclaimed was the good news of the Kingdom.

The Gospel of the Finished Work of Jesus Christ

Although the concept of the Kingdom of God is sometimes discussed in modern-day evangelism as a part of the gospel message, the focus today often centers on the death and resurrection of Christ Jesus. Paul wrote in I Corinthians 15:1-4:

Now, brothers, **I want to remind you of the gospel I preached to you,** which you received, and in which you stand firm. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as **of first importance**: **that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures** …

The death of Jesus on the cross and His resurrection from the dead was not really understood even by His disciples until after the fact. Thereafter, the gospel components were being realized and are of great significance. Among these are:

Salvation

I am not ashamed of **the gospel, because it is the power of God for salvation** to everyone who believes, first to the Jew, then to the Greek. – Romans 1:16 (see Ephesians 1:13)

Salvation included salvation or deliverance

- From sin and for the forgiveness of sins (Matthew 1:21; Luke 1:77; I Timothy 1:15).
- From judgment and the wrath of God (Matthew 10:22; Romans 5:9; Romans 13:11; I Corinthians 3:15).
- From Israel's enemies and for deliverance (Luke 1:71; Hebrews 9:28).
- From a morally perverse present generation (Acts 2:40).
- For eternal glory (II Timothy 2:10).
- For the soul from death (James 1:21; 5:20; I Peter 1:9).

Redemption and Reconciliation

Closely associated with the concept of salvation are the theological truths of redemption and reconciliation.

Blessed be the Lord God of Israel, for He has visited us and accomplished **redemption for His people** … – Luke 1:68

And not only that, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons and daughters, **the redemption of our body**. – Romans 8:23

Christ **redeemed us from the curse of the Law**, having become a curse for us—for it is written: "Cursed is everyone who hangs on a tree." – Galatians 3:13

For this reason He is the mediator of a new covenant, so that, since a death has taken place **for the redemption of the transgressions that were committed under the first covenant**, those who have been called may receive the promise of the eternal inheritance. – Hebrews 9:15

For if while we were enemies we were **reconciled** to God through the death of His Son, much more, having been **reconciled,** we shall be saved by His life. – Romans 5:10

… and that He might **reconcile** them both in one body to God through the cross, by it having put to death the hostility. – Ephesians 2:16

Justification

Another fundamental doctrine of the gospel is justification. The Apostle Paul was "eager to preach the gospel" to the local church assembly in Rome (Romans 1:15). The main theme of his teaching was justification:

… for all have sinned and fall short of the glory of God, being **justified** as a gift by His grace through the redemption which is in Christ Jesus … – Romans 3:23-24

For we maintain that a man is **justified** by faith apart from works of the Law. – Romans 3:28

He who was delivered over because of our transgressions, and was raised because of our **justification** …
– Romans 4:25

Much more then, having now been **justified** by His blood, we shall be saved from the wrath of God through Him.
– Romans 5:9

The Apostle Paul continually taught and defended this critical truth of justification by grace through faith in Jesus Christ. It was a major issue of the first century and the truth of it was inseparable from, and at the heart of, the gospel of Jesus Christ.

Summary

In this chapter, we have surveyed the various interconnected elements that define the gospel which are fundamentally agreed upon in evangelical Christianity today. Furthermore, the Bible confirms this preaching and teaching of the biblical gospel today.

Modern-day evangelical Christians can rest assured that the gospel originally announced by Jesus Christ and His Apostles is true, correct, and certain according to the evidence of the Scripture. But this is not the end of our inquiry.

The question we now raise is: Are **the intended recipients** of the gospel message as originally preached and taught by Jesus Christ and His Apostles the same as the recipients of today's gospel message? The next chapter will provide a comprehensive background of evidence in respect to **the consensus of opinion** orthodox, evangelical Christianity believes regarding the identity of the recipients of the biblical gospel today.

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[1] We are indebted to Trevin Wax (www.trevinwax.com) for this compilation of "Gospel Definitions" from Christian authorities from the past and present such as F.F. Bruce, C.H. Dodd, George Eldon Ladd, Martin Luther, William Tyndale, D.A. Carson, Alistair Begg, Michael Wittmer, N.T. Wright, J.I. Packer, John Piper, R.C. Sproul, and so forth. Also included are organizational and corporate definitions such as *An Evangelical Celebration* and *The Gospel Coalition*, and other theological references.

[2] G. K. Beale, and D. A. Carson, Editors, *Commentary on the New Testament Use of the Old Testament*, (Grand Rapids, MI: Baker Academic, 2007), p. 267.

[3] Deuteronomy 32:15; Psalm 23:5; 24:5; Isaiah 12:2; 17:10; 45:15,21.

[4] Colin Brown, General Editor, *New International Dictionary of New Testament Theology*, Volume 3, (Grand Rapids, MI: Zondervan, 1967, 1969, 1971), p. 218.

[5] The list of biblical applications of the saving work of Jesus as Savior presented here is not exhaustive.

2

The Recipients of Today's Gospel

Orthodox evangelical Christianity today is in agreement as to the basic tenants of the biblical gospel as fundamentally defined in the last chapter. But the question that must be answered is: Who are the **originally intended recipients** of the gospel message? Is there unanimous agreement today as to the identity of these recipients of the gospel message? That is the subject matter of this chapter. The following, therefore, represents what the broad spectrum of evangelical Christianity believes and teaches regarding the identity of the intended recipients of the biblical gospel.

Reformed Christianity

Reformed Protestantism includes Continental Reformed, Presbyterian, Lutheran, Evangelical Anglican, Congregationalist, and Reformed Baptist. The largest Reformed association is the World Communion of Reformed Churches (WCRC) "with more

than 100 million members in 211 member denominations around the world."

Other reformed federations include "World Reformed Fellowship and the International Conference of Reformed Churches, as well as independent churches."[1]

World Reformed Fellowship (WRF)

Here are selected statements from the World Reformed Fellowship[2] with respect to the recipients of the gospel:

The self-revelation of the Creator to his covenant people:

God makes himself known more fully and completely to his covenant people, with whom he has established a special relationship.

God's revelation of himself in the Old and New Testaments is accurate and sufficient for **human beings** to know, love and serve him.

God spoke in a special way to Abraham, to whom he gave the promise that he would become the father of a great nation. He would be given a land and he would bring blessing to **the whole world**. These promises were renewed to his son Isaac and grandson Jacob, to whom the name of Israel was given. **Through Jacob's descendants, Israel, the nation, became a special people whose historical destiny was *to receive and transmit God's Word to the world***, and to prepare for the coming of a divine Saviour.

These remain valid for Christians, who have been united to the people of Israel on the basis of the faith that we share with Abraham. Christian believers form a family, **the kingdom of God, which extends to the *utmost limits of the world*,** and **the preaching of the Christian gospel brings blessings to all who hear it and believe.**

These statements reveal their belief that God called Abraham and his descendants ("the people of Israel"), but that others outside of Israel can receive the same "blessings."

The universality of sin and its consequences:

In Adam all die and death has spread to **everyone** because all have sinned. The ***whole human race*** is implicated in the fall and its consequences: sin,

alienation, violence, war, illness, suffering and death.

Evil and humanity:

Evil intruded into ***human life*** through the sin of ***the first human beings*** in the Garden of Eden. Adam is the ancestor ***of the entire human race and so every human being*** must suffer the consequences of his sin, which included a disordered world and physical death.[3]

The gospel preached by the World Reformed Fellowship is applied to the "whole human race" because they assume that the "entire human race" descended from Adam and therefore share in sin and death. Thus, the gospel is declared relevant to "every human being."

The International Conference of Reformed Churches (ICRC)

The International Conference of Reformed Churches[4] is also inclusive of "all the world" in its ministry:

The circle, a symbol of ***the world***, indicates ***the international character*** of the ICRC. Around the circle we see the Church, which began small and is moving out ***into all the world***, as the ICRC also makes clear. A continuing movement signified in the unfinished, open end. The cross, a symbol of the Church. At its starting point it is a symbol of Christ's redemptive work for ***all the world. The cross spans the whole world***. The curved lines also support the dynamic movement in the history of the Church.

The above statement of the ICRC is about their global mission which is self-explanatory by symbol and by word. It is inclusive of "all the world."

The Evangelical Lutheran Church in America (ELCA)

The Presiding Bishop (Executive, Discernment of Contextual and Theological Issues) wrote this in response to a recent inquiry about the identity of the recipients of the gospel:

The promise of **the gospel is *universalis*, that is, it pertains to all people** (see Article XI of the Formula of Concord, Solid Declaration; p. 645 in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*).

In the official statement of its constitution, the "Confession of Faith," the ELCA, asserts "the Gospel is the power of God for the salvation of **all** who believe" (2.02). Furthermore, the ELCA confesses "the Gospel … as the power of God to create and sustain the Church for **God's mission in the world"** (2.07). The gospel is to be applied universally according to the ELCA.

Lutheran Church–Missouri Synod (LCMS)

The Lutheran Church-Missouri Synod, which draws from various confessional statements as to the definition of the "gospel of Jesus Christ," states:

Since the fall of Adam ***all men*** who are born according to the course of nature are conceived and born in sin … (Augsburg Confession, Article II)

Although the LCMS does not specify those who "are born according to the course of nature," they do embrace the "universal" aspect of salvation for all races.

We believe that the Scriptures teach that God's grace in Christ Jesus is ***universal, embracing all people of all times and all places.***[5]

The LCMS confirms this in their *Brief Statement of the Doctrinal Position of the Missouri Synod* on page 7 under "Of Conversion":

God's grace is **universal** and **all men** are equally corrupt …

In the same document under “Of the Means of Grace” on page 11, the Lutheran Church further testifies that

… the Christian church must … **go into the whole world** with the preaching of the gospel …

It appears that the foundation for its belief in a universal gospel comes from *A Statement of Scriptural and Confessional Principles*, Article V “Original Sin”:

We also believe that man, as the principle creature of God, was specially created in the image of God …

We affirm that ***Adam and Eve were real historical human beings, the first two people in the world*** and that their fall was a historical occurrence which brought sin into the world so that since the fall of Adam ***all men*** who are propagated according to nature are born in sin …

In other words, if all “human beings” (all races) came from Adam and Eve, then it follows that all races were made in God’s image but “born in sin” due to the fall of Adam and Eve. Thus, the gospel would apply to all races equally.

The LMCS also has a very active foreign missions program:

What Do Missionaries Do?[6]

The main priority of a missionary is to bring the saving Gospel of Jesus Christ to people who have never heard the Good News. LCMS missionaries usually share that Good News in the language of the people they serve …

Today, the LCMS trains, sends and supports called and appointed career, long-term and short-term missionaries in ***various countries around the world*** and in the United States where there are mission stations, partner churches, schools or mission relationships.

The foregoing was a survey of those in the Reformed tradition of churches, denominations, and organizations that are in agreement with the gospel basics and the scope of the recipients of the gospel which they believe is clearly global and inclusive of

all races. Again, does this viewpoint correspond with the biblical gospel from the evidence of the Bible itself?

Baptists

The Southern Baptist Convention (SBC)

The Southern Baptist Convention "is the world's largest Baptist denomination, the largest Protestant and the second-largest Christian denomination in the United States, smaller only than the Roman Catholic Church, according to self-reported membership statistics."[7]

The general confessional statement of the Southern Baptist Convention is contained in "The Baptist Faith and Message,"[8] and the pertinent parts follow in regard to whom the SBC says the gospel applies:

IV. Salvation

Salvation involves the redemption of the whole man, and ***is offered freely to all*** who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples ***of all nations*** … **Missionary effort** on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. **The Lord Jesus Christ has commanded the preaching of the gospel *to all nations*.**

III. Man

Man is the special creation of God, made in His own image. … In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin ***into the human race*** …. The sacredness of human personality is evident in that God

created man in His own image, and in that Christ died for man; therefore**,** ***every person of every race*** possesses full dignity and is worthy of respect and Christian love.

Clearly, the SBC is all about a universal gospel applied to "every race."

The Baptist World Alliance (BWA)

The list of Baptist groups in America alone is too numerous to examine individually,[9] but the largest is The Baptist World Alliance which is a worldwide alliance of Baptist churches. The organization counted 47,000,000 people in 2020 and is the largest organization of Baptist churches in the world. Less than a half of the world's Baptists are affiliated with this organization.[10]

The BWA is decidedly racially inclusive in its global mission:

Our Mission:[11]

15. Know that in ***the Great Commission***, every believer, empowered by God, is called to be a missionary, learning and sharing more of Christ ***that the world might believe*** …

Anabaptists (Mennonites, Amish, Hutterites)

There are about 2.1 million Anabaptists worldwide as of 2015 (including Mennonites, Amish, Hutterites and many other Anabaptist groups formally part of the Mennonite World Conference).[12]

Under the Divine Plan of Salvation, the Anabaptists believe:

The death of Jesus Christ is sufficient to save ***every human being***, but salvation will only become effective to those who accept Him and believe on Him. There must be a response on the part of each individual.[13]

The Holiness Movement

Closely associated with the Anabaptist belief is The Holiness Movement (Bible Methodists) arising out of "19th-century Methodism, and to a lesser extent other traditions such as Quakerism and Anabaptism. The movement is Wesleyan-Arminian in theology."[14]

Under the Bible Methodist Missions Statement[15] it says:

We've been around ***the world*** working to usher in His kingdom … Our mission is to serve and equip ***people groups*** for the sake of ***peoples unreached with the gospel.***

People groups (groups with same cultures and languages), rather than politically defined nations. "… teach ***all people groups***" seems to be the proper interpretation of ***the Great Commission***. There are less than 200 politically defined "nations" in the world, but 3,000 people groups still unreached."

Pentecostal

Comprising over 700 denominations and many independent churches, there is no central authority governing Pentecostalism; however, many denominations are affiliated with the Pentecostal World Fellowship. There are over 279 million Pentecostals worldwide, and the movement is growing in many parts of the world, especially the global South.[16]

Our Mission Statement:[17]

To unite and mobilize ***the global Spirit-filled family*** in completing the Great Commission of Jesus Christ.

Obviously, the implication is that the gospel applies to all races globally.

Assemblies of God (AG)

By far the largest group within the Pentecostal fold is the Assemblies of God church. According to "16 Fundamental Truths"

under “The Church and Its Mission”:[18]

Since God’s purpose concerning man is to seek and to save that which is lost, to be worshipped by man, to build a body of believers in the image of His Son, and to demonstrate His love and compassion **for *all the world***, the priority reason for being of the Assemblies of God as part of the Church is:

1. To be an agency of God ***for evangelizing the world.***

Again, under “**The Church and Its Mission**” the universal gospel conviction is clear:

The Church includes all Christians and has **no *boundaries as to*** age, ***race*****,** gender, or denomination.

The Pentecostal Church of God

The Pentecostal Church of God issues no statement of the gospel in their pamphlet “This We Believe.” However, in another pamphlet entitled “Hi Neighbor, Let’s Get Acquainted” it indicates that the church shares

… a ***global ministry*** in response to our Lord’s command to “preach the gospel to every creature.” **Over 40 countries** have been reached with the message of God’s redeeming grace …

The gospel according to the Pentecostal denomination is universal in its reach.

Other Evangelical Organizations

World Evangelical Alliance (WEA)

The World Evangelical Alliance is an interdenominational organization of evangelical Christian churches, serving more than 600 million evangelicals, founded in 1846 at Freemason Hall in London, England, United Kingdom to unite evangelicals worldwide. WEA is the largest international organization of evangelical churches.[19]

An often-cited statement of faith recognized by the WEA by Dr. Leon Morris, an internationally known New Testament scholar, is "Who Are Evangelicals?"[20]

An evangelical is a gospel man, a gospel woman. "Evangelical" derives from "evangel": "gospel." By definition an evangelical is someone concerned for the gospel. This means more than that he preaches the gospel now and then. It means that for him the gospel of Christ is central. It is, of course, his message and he preaches it, constantly. But it is more than a subject of preaching. The gospel is at the centre of his thinking and living.

"Christ died." The cross is the great, basic act of God. "For our sins." That is the stubborn fact that made the cross necessary. It points to the truth that there is that in ***every member of the human race*** which makes for evil rather than for good.

The gospel message is for "every member of the human race," according to Dr. Morris and the WEA.

The Independent Fundamental Churches Of America (IFCA)

This organization, the Independent Fundamental Churches of America, is comprised of "… nearly 1000 associated churches in the United States and up to three times that number of associated churches in 26 countries outside the U.S."[21]

Under the IFCA International Articles of Faith and Doctrine**:**

Section I. Articles of Biblical Faith

3. The Person and Work of Christ

a. We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (John 1:1,2,14; Luke 1:35).

b. We believe that ***the Lord Jesus Christ died on the cross for all mankind*** as a representative,"

10. Missions

We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to ***proclaim the Gospel to all mankind***.

Its gospel outreach is global – "to all mankind."

Leading Seminaries

Dallas Theological Seminary

Dallas Theological Seminary, under its Doctrinal Statement, reads:[22]

Article VII—Salvation Only Through Christ

We believe that, owing to ***universal*** death through sin, no one can enter the kingdom of God unless born again.

Article XVII—The Great Commission

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him ***into the world*** even as He was sent forth of His Father ***into the world***.

Fuller Theological Seminary

Fuller Theological Seminary's evangelical mission is clearly global under "What We Believe and Teach":[23]

THE EVANGELICAL MISSION OF FULLER

The Bible is absolutely crucial to our evangelical stance, and so is our participation in Christ's ***worldwide mission.*** As evangelicals, we believe men and women are lost without Jesus Christ; we believe that terrible judgment awaits all who reject Jesus as Lord and Savior …

Hundreds of missionaries are looking to us to help them get the gospel to those who have never heard it. Scores of pastors count on us to analyze the mission of their congregations so that their growth will be encouraged. And thousands of students look to us each year to equip them for ministry in churches, ***in cross-cultural overseas mission***, and in counseling clinics.

Westminster Theological Seminary

Westminster Theological Seminary's doctrinal beliefs are explicitly contained in the Westminster Confession:[24]

Chapter VI

Of the Fall of Man, of Sin, and the Punishment thereof

I. ***Our first parents***, being seduced by the subtlety and temptations of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

II. By this sin they fell from their original righteousness and communion, with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body.

III. ***They being the root of all mankind***, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, ***conveyed to all their posterity descending from them by ordinary generation***.

Chapter VII

Of God's Covenant with Man

VI. Under the Gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper: which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy, ***to all nations, both Jews and Gentiles*** …

Chapter XXV

Of the Church

I. The ***catholic or universal Church***, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that fills all in all.

II. The visible Church, which is also ***catholic or universal under the Gospel*** (**not confined to one nation**, as before under the law), consists of all those

throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God.

Gordon-Conwell Theological Seminary

Gordon-Conwell Theological Seminary, under "Theology of Diversity, Inclusion & Equity,"[25] is clear about its racially inclusive convictions:

… we are guided by the following theological understanding of ***diversity, inclusion and equity.*** The foundation for our understanding of diversity as an essential element in Divine unity is: creation, the Trinity, the Gospel (Luke 4:16–30), the Church's mission (Matthew 28:16–20) and eschatology (Revelation 7:9–10).

God's creation is tremendously diverse while also unified in bringing glory to the one, triune God. God's creation of **humans** is described as "very good," and **that included the diversity** already present (Genesis 1:31).

Adam and Eve's rebellion and the brokenness of the relationship between ***humans*** and God has marred ***all human relationships***, including ***broken relationship between races and ethnicities*** … God's holiness, justice and resurrection power is ***our hope for reconciliation*** with God and the foundation for our life together as the people of God (Ephesians 2:14–18).

As such, its brief doctrinal statement includes, "the universal spread of the Gospel."[26]

These schools, among many more seminaries and Bible schools, are teaching and training thousands of pastors and missionaries who carry on the same belief and purpose with respect to their intended worldwide audience of the gospel. No one is excluded.

Summary and Challenge

This chapter evidenced an extensive representation of evangelical organizations, churches, and schools in respect to their identification of the recipients of the gospel of Jesus Christ. Just as there was consensus about the fundamental elements of the

gospel, so there is agreement about for whom the gospel was intended.

Overwhelmingly, they teach that the gospel was intended, and is still intended, to be universally preached and taught to "all human beings" of any race or racial subtype on the planet.

So strong is this all-inclusive belief and conviction, it is unthinkable that it should be questioned. We believe, however, that a challenge must come forth in order to examine the biblical evidence that would suggest, and even confirm, another plausible conclusion. We raise the question: **Can it be stated with absolute certainty that the original intent of the biblical gospel according to Jesus Christ and His Apostles was to include all races and racial subtypes on the planet?**

Does the biblical evidence support the foregoing ***consensus of opinion*** regarding an all-inclusive gospel, or is it specific to a certain people? The process of examining the evidence will require strict, objective, and dispassionate analysis in order to find the authentic gospel in every respect. That is the subject matter of the next three sections.

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1 Wikipedia under "Calvinism." Note: All quotes from Wikipedia were verified at the time of printing, but could be altered or updated in the future.

2 https://wrf.global/about/statement-of-faith#person.

3 Ibid.

4 https://www.icrconline.com/.

5 *The Introduction to the Lutheran Church-Missouri Synod*, p. 8.

6 https://www.lcms.org/how-we-serve/international-mission/missionaries.

7 https://en.wikipedia.org/wiki/Southern_Baptist_Convention.

8 https://bfm.sbc.net/bfm2000/.

9 https://en.wikipedia.org/wiki/List_of_Baptist_denominations#National_bodies.

10 https://en.wikipedia.org/wiki/Baptist_World_Alliance.

[11] https://www.baptistworld.org/beliefs/.
[12] https://en.wikipedia.org/wiki/Mennonites.
[13] https://www.anabaptists.org/bh/t2.html.
[14] https://en.wikipedia.org/wiki/Holiness_movement.
[15] https://www.biblemethodist.org/missions/.
[16] Wikipedia under “Pentecostal.”
[17] https://www.pwfellowship.org/about-us.
[18] https://ag.org/Beliefs/Statement-of-Fundamental-Truths#5.
[19] https://en.wikipedia.org/wiki/World_Evangelical_Alliance.
[20] https://worldea.org/en/who-we-are/who-are-evangelicals/.
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[22] https://www.dts.edu/about/what-we-believe/doctrinal-statement/.
[23] https://www.fuller.edu/about/mission-and-values/what-we-believe-and-teach/.
[24] http://files1.wts.edu/uploads/pdf/about/WCF_30.pdf.
[25] https://www.gordonconwell.edu/about/diversity/.
[26] https://www.gordonconwell.edu/about/what-we-believe/.

Section Two

The Gospel That Jesus Christ Preached

3

The Message of the Kingdom

When Jesus Christ came upon the scene of history nearly 2,000 years ago, He proclaimed the gospel or good news of the Kingdom. Was that message a new idea to His audience at that time? Since He Himself said He was "sent only to the lost sheep of the house of Israel" (Matthew 15:24), how did those Israelites who heard Him understand the gospel of the Kingdom? Did they perceive it in a certain known context of their history according to their Scripture, or was it a novel message locked in a vacuum, severed from their history?

The relevant point in this section is to determine whether the gospel that Jesus proclaimed was targeted to a particular people or if it included everyone on the planet. To do so we will have to confine ourselves to the **context** of the gospel accounts and further revelations by the first century Apostles. Who was the original audience of the gospel according to Jesus Christ?

The Gospel of the Kingdom

The predominant message of Jesus and His Apostles was the Kingdom of God. Beginning with John the Baptist, the forerunner of Jesus Christ, John declared:

Repent, for **the kingdom** of heaven is at hand.
– Matthew 3:2

Soon after, the Lord Jesus Himself proclaimed that same message:

From that time Jesus began to preach and say, "Repent, for **the kingdom** of heaven is at hand."

Jesus was going about in all of Galilee, teaching in their synagogues and proclaiming **the gospel of the kingdom**, and healing every disease and every sickness among the people. – Matthew 4:17, 23

He was preaching and teaching the Kingdom message with many attesting miraculous signs and wonders.

The "Kingdom of God" is mentioned numerous times in all four gospel accounts, but the "Kingdom of heaven"[1] is only found in Matthew. Jesus proclaimed the gospel of the Kingdom and sent His disciples to do the same (Matthew 10:7; Luke 8:1; 9:2). After His resurrection, Jesus continued to speak "of the things concerning the Kingdom of God" (Acts 1:3).

After Jesus' ascension and the Pentecost event in Acts 2, His disciples preached and taught the Kingdom of God as their consistent, unified theme.[2] The Apostles Paul, Peter, James, and John, all preached the same Kingdom message as Jesus Christ, in the continuance of His ministry.

Israel's National Covenant

Could it be that the idea of the Kingdom announcement and message in the New Testament was not foreign to the original audience of the gospel in the first century? Indeed, the gospel of

the Kingdom was not a new concept, but understood from Israel's history. For example, it was well-known that the God of Abraham, Isaac, and Jacob made a national "kingdom" covenant with their descendants, Israel, after He delivered them from their bondage in Egypt (Exodus 1-14):

"Now then, if you will indeed obey My voice and keep My covenant, then **you shall be My own possession** among all the peoples, for all the earth is Mine; and **you shall be to Me a kingdom** of priests and **a holy nation**." These are the words that you shall speak to **the sons of Israel**.
– Exodus 19:5-6

After the laws of God were given as the terms of this conditional covenant with Israel (Exodus 20-23), the formal marriage covenant ceremony between God and Israel took place, ratified by blood:

Then he took the Book of the Covenant and read it as the people listened; and they said, "All that the LORD has spoken we will do, and we will be obedient!" So Moses took the blood and sprinkled it on the people, and said, "Behold **the blood of the covenant, which the LORD has made with you** in accordance with all these words."
– Exodus 24:7-8

The twelve tribes of Israel became the Kingdom of God. This Kingdom nation concept was replete throughout Israel's history.

Israel's Expectation

That history also revealed Israel's failure to obey God's laws as the terms of that covenant. Additionally, they demanded "a king … like all the other nations" (I Samuel 8:4-5) and thus rejected God "from being King over them" (I Samuel 8:7). After the death of King Solomon, the nation of Israel split into two separate kingdoms: the house of Judah in the south and the house of Israel in the north. Through the years, they continually forsook their God by violating His laws until He finally rejected and cast off the

northern house of Israel as His covenant people. He declared to them:

You are not My people and I am not your God. – Hosea 1:9

They were divorced by God (Jeremiah 3:6-8) and sent away into exile "among the nations." This was in fulfillment of the curse recorded in Deuteronomy 28:63-64[3] as a consequence of their disobedience:

And it will come about that, just as the LORD rejoiced over you to be good to you, and make you numerous, so will the LORD rejoice over you to wipe you out and destroy you; and you will be torn away from the land which you are entering to possess. Furthermore, **the LORD will scatter you among all the peoples** [LXX: nations], from one end of the earth to the other; and there you will serve other gods, made of wood and stone, which you and your fathers have not known.

However, though it seemed that these Israelites were completely lost, without hope for their redemption, there was the prophetic promise that one day in the future their God would intervene to restore them back to Himself. In Hosea, after the declaration that the house of Israel would become "not My people" (Hosea 1:9), hope of a future restoration was promised:

Yet the number of **the sons of Israel** will be like the sand of the sea, which cannot be measured or counted; and in the place where it is said to them, "You are not My people," **it will be said to them, "You are the sons of the living God."** – Hosea 1:10

I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, and **I will say to those who were not My people, "You are My people!" And they will say, "You are my God!"**
– Hosea 2:23

This expectation was also found in Jeremiah 31:31-33 with the promise of "a new covenant" for both the house of Israel and the house of Judah:

"Behold, days are coming," declares the LORD, "when **I will make a new covenant with the house of Israel and the house of Judah**, not like the

covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. "For this is the covenant which I will make with the house of Israel after those days," declares the LORD: "I will put My law within them and write it on their heart; and I will be their God, and they shall be My people."

The Old Covenant with Israel through Moses was going to be replaced with a New Covenant "with the house of Israel and the house of Judah" – the same people.

Through the Prophet Ezekiel, God promised to one day search for the lost and "scattered sheep" of Israel (Ezekiel 34:11-25). Additionally, God promised to "sprinkle clean water" on them and give them "a new heart and put a new spirit" within them (Ezekiel 36:25-26). He promised to send His "servant David" to "be King over them" (Ezekiel 37:24).

There would be a New Covenant, a new heart and spirit, and a King. The Kingdom would be restored to Israel (Acts 1:3, 6). That was Israel's expectation and thus, the gospel of the Kingdom preached by Jesus Christ and His Apostles was understood as the good news which was now being fulfilled to them.

Summary

The long-awaited expectation of God's intervention in the history of Israel was "at hand." The Kingdom in Israel's history and theology was well-known and Jesus' proclamation of the gospel of the Kingdom was understood. The gospel was a message to Israel as the originally intended audience[4] in the context of the Old and New Covenant Scriptures.

The gospel of the Kingdom preached by Jesus Christ also found a prophetic familiarity in the promise to King David and its fulfillment in respect to the throne of David's kingship. That is the subject of the next chapter.

[1] Dispensational theology delineates between the "Kingdom of heaven" in Matthew and the "Kingdom of God" used in the rest of the New Testament as two separate meanings. However, Matthew also uses "Kingdom of God" in Matthew 12:28; 19:24; and 21:31, 43. Then in Matthew 19:23 "Kingdom of heaven" is used interchangeably with "Kingdom of God" in v. 24 in the same context. The rest of the New Testament does not mention the phrase "Kingdom of heaven." "Kingdom of heaven" and "Kingdom of God" mean the same thing.

[2] Philip (Acts 8:12), Paul (Acts 19:8; 20:25; 28:23, 31).

[3] For discussion of the history leading up to this judgment on the house of Israel and the house of Judah, please see *Discover the Story of Your Biblical Heritage* (Book One) of the Covenant Heritage Series by Lawrence Blanchard (Envision Publishing, 2012). YourBiblicalHeritage.com.

[4] During Jesus' ministry, the original audience was the Judeans of the house of Judah. The commonly translated word for Judeans is "Jews." The audience later also included the house of Israel, commonly referred to as the "nations" (often mistranslated "Gentiles"). Discussion of these designations are found in my book, *Discover the Story of Your Biblical Heritage*, chapters 7-9.

4

The Message of the King

Inseparably connected to the expectation of the restoration of the Kingdom was the fulfillment of the hope of the reclaimed throne of David over all Israel. The gospel of the Kingdom was understood by Jesus' audience to mean that the promise to King David of old would be realized in the enthronement of a king from his descendants over all Israel (Luke 1:32-33).

David's Kingdom Forever

The pertinent background to this expected fulfillment of a king seated on David's throne goes back to God's promise to David. When David was king over all Israel (II Samuel 5:12), God promised that He would raise up his "descendant" and God would "establish his Kingdom" (II Samuel 7:12) and "the throne of his kingdom forever" (II Samuel 7:13). God confirmed to David:

Your house and your kingdom shall endure before Me forever; **your throne shall be established forever.**
– II Samuel 7:16

David acknowledged that God's promise was "concerning the distant future" (II Samuel 7:19). By implication, a future king from the family line of David would assume the throne.

There were also confirmations by Israel's prophets that were later fulfilled in Jesus Christ. For example, Isaiah 9:6-7 reads:

For unto us a child is born, unto us a son is given, and the government will be upon His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. **Of the increase of His government and peace there will be no end. He will reign on the throne of David and over his kingdom,** to establish and sustain it with justice and righteousness from that time and forevermore. The zeal of the LORD of Hosts will accomplish this.[1]

This "child" and "son" was to be the one who would "reign on the throne of David and over his kingdom." In the context, the phrase "unto us" (v. 6) referred to Israel.

Through the prophet Jeremiah, God declared that He would fulfill His promise given to "the house of Israel and the house of Judah" (Jeremiah 33:14) that "a righteous Branch of David" (v. 15) would come in order that "David shall never lack a man to sit on the throne of the house of Israel" (v. 17).

Finally, Daniel 7:13-14 records the visionary prophecy that "a Son of Man" would be given "dominion" and "a kingdom" which would be "everlasting":

I kept looking in the night visions, and behold, with the clouds of heaven **One like a Son of Man** was coming, and He came up to the Ancient of Days and was presented before Him. **And to Him was given dominion, glory and a kingdom,** that all the peoples, nations [tribes – LXX] and men of every language might serve Him. **His dominion is an everlasting dominion** which will not pass away; and **His kingdom is one which will not be destroyed.**

This passage in Daniel is within a limited geographical and historical context, referring to Israelites who were under the dominion of Babylonian, and later Media-Persian, and Greek

jurisdiction. That prophecy is regarding the first century coming of the Son of Man "with the clouds of heaven" (v. 13) and matches its fulfillment in Jesus Christ (Matthew 24:30; 26:64, Mark 13:26; 14:62; Luke 21:27; and Revelation 1:7) when he reclaimed the throne of David. It is not in a global context.

These promises and prophecies to David that one from his descendants would sit on his throne over all Israel forever had their realization in Jesus Christ.

David's Kingdom Fulfilled

The testimony given by Luke, revealed through the angel Gabriel to the virgin Mary about her future son, is very explicit with regard to the throne of David:

Behold, you will conceive and give birth to a son, and you are to give Him the name **Jesus**. He will be great and will be called the Son of the Most High. **The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. His kingdom will never end!** – Luke 1:31-33

God's promise to David that one of his descendants would reign on his throne, and there would be "no end" to His Kingdom, was fulfilled in Jesus Christ.

What is often overlooked is that Jesus would "reign over **the house of Jacob**." This specifically refers, in the biblical context, to all twelve tribes of Israel – Jacob/Israel. As David ruled as king over all Israel, so would his descendant Jesus Christ rule over Jacob/Israel. This promise and fulfillment pertained ***only*** to Israel and no one else. Thus, **the gospel of the Kingdom which Jesus preached was the good news of His Kingship over all Israel.** The first century Israelites understood this Kingdom context because they were waiting for the fulfillment of this promise to Israel.

The people of Israel wondered at one point if Jesus was "the son of David" (Matthew 9:27), and later confirmed it in the context of His Kingship (Matthew 21:4-5):

The crowds that went ahead of Him and those that followed were shouting:

"Hosanna to **the Son of David**!"

"Blessed is **He who comes in the name of the Lord**!"

"Hosanna in the highest!" – Matthew 21:9

In a parallel passage, the Gospel of Mark specifically weds the announcement of Jesus as the King with the "kingdom of our father David:"

The ones who went ahead and those who followed were shouting:

"Hosanna!"

"Blessed is **He who comes in the name of the Lord**!"

"**Blessed is the coming kingdom of our father David**!"

"Hosanna in the highest!" – Mark 11:9-10

Both Matthew and Mark quote Psalm 118:26 which, in its context, refers to Jesus Christ as "the stone the builders rejected" (v. 22). Those "builders" were identified as the religious leaders in Israel who rejected the Christ (Matthew 21:23-45). However, it was widely acknowledged among the people that Jesus was "the Son of David" – the King over Israel.

The gospel of the Kingdom was understood by Israel and pertained only to Israel – "the coming Kingdom of ***our*** father David."

After Jesus' resurrection, He spent a period of 40 days teaching His Apostles about the Kingdom. Just before He ascended to the Father the Apostles asked Him:

… "Lord, **is it at this time you are restoring the kingdom *to Israel*?**" – Acts 1:6

They understood that Jesus was fulfilling the promise to King David. Jesus was King over Israel and they were anticipating the restoration of "the kingdom **to Israel**."

This was confirmed by the Apostles at Pentecost as Peter testified about Jesus in Acts 2:30, 32-36:[2]

But he [David] was a prophet and knew that God had promised him on oath that **He would place one of his descendants on his throne** …

God has raised this Jesus to life, to which we are all witnesses. **Exalted, then, to the right hand of God,** He has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend into heaven, but he himself says: "The Lord said to my Lord, '**Sit at My right hand** until I make Your enemies a footstool for Your feet.' "?Therefore **let all Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Christ!**

Jesus was now Lord and Christ and seated on David's throne in fulfillment of the promise. Peter was addressing Israelites and specifically, in this context, "men of Judea" (Acts 2:14).

Subsequently, the Apostle Paul also confirmed to the "men of Israel" (Acts 13:16) and "brethren, sons of Abraham's family" (v. 26) the following:

… we preach to you **the good news of the promise made to *our fathers***.[3] – Acts 13:32

That gospel of "the promise made to our fathers" was "fulfilled" when God the Father "raised up Jesus … from the dead" (Acts 13:33-34) in order to give to Israel "the holy and sure blessings of David" (v. 34). This referenced by implication that Jesus, as David's heir, would sit on his throne (see vv. 35-37). The phrase, "the holy and sure blessings of David," was taken from Isaiah 55:3. The foundation of this promise was the "eternal covenant" (LXX) God would ordain with Israel (Jeremiah 31:31-33). That

eternal covenant could only refer to the New Covenant in Jesus Christ which had its genesis in the Abrahamic covenant.[4]

Summary

The promise and fulfillment to David concerning his future kingdom was realized in Jesus Christ. His Kingship and Kingdom were major fundamental components of the gospel of the Kingdom promised in the Old Testament and preached by the Lord Jesus Christ. That Kingdom, in both the Old and New Testament contexts, clearly pertained only to Israel. Objectively speaking, and according to the Kingdom message Jesus preached, the intended recipients of the gospel of the Kingdom were exclusively Israelites.

Put another way, if the gospel of the Kingdom as recorded in the gospel accounts, as well as in the rest of the New Testament, was preached and taught to every "human being" on the planet, how could they understand its meaning, history, promise, and fulfillment? How could the Kingdom and restoration of the Kingdom be relevant to them? The original intent of the gospel of the Kingdom was for and about Israel. The promise to David regarding his throne over all Israel was fulfilled in Jesus Christ.

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[1] The LXX (Septuagint) reads more accurately:

> For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of Great Counsel: for I will bring peace upon the princes, and health to him. His government shall be great, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and forever. The zeal of the Lord of hosts shall perform this. – Isaiah 9:6-7

[2] Acts 2:34 is a direct word for word quote from Psalm 110:1 in the Septuagint (LXX). Psalm 110 is a prophecy fulfilled in Jesus Christ.

[3] "Fathers" in this context referred to their Israelite ancestors in Egypt (Acts 13:17).

[4] Books One-Four of the Covenant Heritage Series draw the inseparable connection between the covenant promises God gave to Abraham, the Old Covenant, the Davidic Covenant, and the New Covenant. See YourBiblicalHeritage.com.

Section Three

The Biblical Gospel Before the New Testament

5

The Gospel Was Preached To Abraham

In Section Two, we learned that the gospel of the Kingdom was preached and taught by Jesus Christ and His Apostles. It was received by their original audience as the fulfillment of their expectation of the promised coming Davidic King to restore the Kingdom to Israel. That gospel message was understood from Israel's historical and theological context. That gospel message pertained, therefore, exclusively to the Israelites, who were direct descendants of Abraham, Isaac, and Jacob.

The Apostle Paul also revealed that this gospel reached even further back in Israel's history to their forefather and patriarch – Abraham. Once again, the historical and theological context offers substantial evidence confirming the identity of the originally intended recipients of the authentic gospel.

The Text of Galatians 3:8

Paul, writing to the Galatian churches (Galatians 1:2), explained:

The Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham**, saying, "All the nations will be blessed in you."
– Galatians 3:8

Within this verse alone, Paul connected the present day justification of "the Gentiles by faith" with God's covenant promise to Abraham that "all the nations will be blessed in you." The blessing in Abraham was the fulfillment "that God would justify the Gentiles by faith." That justification, as the blessing promise, was the gospel that was "preached … beforehand to Abraham."[1]

This text of Galatians 3:8 also implies that this "gospel" was the same gospel that Jesus and His Apostles announced in the first century. ***This gospel*** was originally preached to Abraham many centuries before the time of Christ and His Apostles.

The Context of Galatians 3:8

In order to understand Galatians 3:8, we need to identify who Paul was writing to and what the subject matter was about. Paul was writing to "the churches of Galatia" (Galatians 1:2). The Galatians were identified by the Apostle Peter in I Peter 1:1 as being those who were "scattered throughout … Galatia." The Greek word for "scattered" or dispersed, according to *Strong's Greek Dictionary*, is *diaspora* which means "the (converted) Israelite resident in Gentile countries" (*Strong's Greek Dictionary* #1290). In modern evangelical Christianity today, this definition is either not known or ignored. The connection is clear – the Galatians were scattered Israelites.

To corroborate Strong's definition, it is (or should be) well-known that one of the main curses that God said He would bring upon Israel if they continued to violate His laws was that they would be "scattered" or dispersed out of their land.

And it will come about that, just as the LORD rejoiced over you to be good to you, and make you numerous, so will the LORD rejoice over you to wipe you out and destroy you; and **you will be torn away from the land** which you are entering to possess. Furthermore, **the LORD will scatter you among all the peoples,** from one end of the earth to the other; and there you will serve other gods, made of wood and stone, which you and your fathers have not known. – Deuteronomy 28:63-64

The fulfillment of this curse took place when the exiles of the northern house of Israel were taken captive into Assyria. About 130 years later the southern house of Judah was taken to Babylon.[2] Subsequent migrations of the "scattered" Israelites in 280 BC revealed that some of them settled in "the western portion of Asia Minor" and in "the northern portion which became known as Galatia."[3] The Galatians were scattered Israelites who were also identified as the so-called "Gentiles" or "nations." "Gentiles" is simply a transliteration of the Latin word used in the Latin Vulgate translation that means "nations." Both translated words are interchangeable.[4]

Paul wrote to the Galatians to expose what he called "a different gospel" (Galatians 1:6). It was a perversion of "the gospel of Christ" (v. 7). Apparently, the Israelite Galatians were entertaining, and being persuaded by, a corrupted teaching that by "the works of the Law" (Galatians 3:2) and particularly "circumcision" (Galatians 5:11; cf. 5:2-3) one can be justified before God. This was contrary to the true gospel which proclaims that one is justified before God by grace through "the hearing with faith" (Galatians 3:2) in Jesus Christ alone. Paul proceeded to correct this other heretical gospel by explaining the true one.

To explain the true gospel, Paul illustrated the relationship between Abraham and the gospel. Just as Abraham was justified by God because he "believed God and it was reckoned to him as righteousness" (Galatians 3:6), so "God would justify the Gentiles by faith" (v. 8). Galatians 3:8 stated again in its entirety is instructive:

The Scripture, **foreseeing that God would justify the Gentiles [or nations] by faith, preached the gospel beforehand to Abraham**, saying, "All the **nations** will be blessed in you." – Galatians 3:8

In "foreseeing that God would justify the Gentiles by faith," God "preached the gospel beforehand to Abraham."

That gospel preached to Abraham prior to the first advent of Jesus Christ in the first century AD was identified as the promise of God that "all the nations will be blessed in you." That is, the nations would be blessed or justified in Abraham through the death of the Christ. And some of those nations (Gentiles) were the Galatian believers.

Christ redeemed us from the curse of the Law, having become a curse for us—for it is written: "Cursed is everyone who hangs on a tree" — **in order that in Christ Jesus the blessing of Abraham would come to the Gentiles,** so that we would receive the promise of the Spirit through faith. – Galatians 3:13-14

The gospel preached beforehand to Abraham was the blessing of justification in Christ Jesus now given to "the nations," referring directly, in this context, to the Galatian Christians in their churches who were the Israelite believers.[5]

The Context of Genesis 18:18 and 22:18

The promise of the blessing of justification for "the Gentiles" (or nations) in Galatians 3:8 originated in Genesis 18:18 and 22:18:

… since Abraham will certainly become a great and mighty nation, and in him **all the nations of the earth will be blessed**? – Genesis 18:18

And **in your seed all the nations of the earth shall be blessed**, because you have obeyed My voice.
– Genesis 22:18

What "nations" were referred to here? "Nations" is translated from the Hebrew word *goy* (*Strong's Hebrew Dictionary* #1471) or from the Greek word *ethnos* (*Strong's Greek Dictionary* #1484) in the Septuagint (LXX). Both terms are interchangeable and, in the Bible, refer to either the nations descended from Noah's sons (Genesis 10:32) or to the descendants of Abraham and Sarah:[6]

As for Me, behold, My covenant is with you [Abraham], and **you will be the father of a multitude of nations**.
– Genesis 17:4

The promise to Abraham that he would be "the father of a multitude of nations" referred, in the immediate context, to his "descendants after you throughout their generations as an everlasting covenant, to be God to you and to your descendants after you" (Genesis 17:7). The nations would come from Abraham's descendants by an unalterable "covenant" (Genesis 17:4).

In a nearby context, Genesis 18:18 states that in Abraham "all the nations of the earth will be blessed." Immediately after this, verse 19 gives the reason for this divine promise:

For I have chosen him [Abraham], so that he may command **his children and his household after him** to keep the way of the LORD by doing righteousness and justice, **so that the LORD may bring upon Abraham what He has spoken about him**. – Genesis 18:19

Why would the nations be blessed in Abraham? Because he was "chosen" and would "command his children and his household … to keep the way of the Lord …" Abraham's children and the blessed nations are the same people.

Finally, in Genesis 22:18, God again repeats His sure covenant promise:

And **in your seed all the nations of the earth shall be blessed,** because you have obeyed My voice.

Who are "the nations of the earth" that would be blessed? In Abraham's promised "seed," referring to his son Isaac in the context, the nations of Abraham would be blessed. That is why Paul clarified in Galatians 3:16:

Now the promises were spoken to Abraham and to his seed [Isaac]. He does not say, "And to seeds," as one would in referring to many, but rather as in referring to one, "And to your seed," that is, Christ.

"Seed" is singular, not "seeds." In Isaac, Abraham's physical offspring through Sarah, the nations would be blessed. Isaac was the anointed (Greek: *christos*),[7] covenant son of Abraham. Furthermore, Paul likens the Galatian Christians to Isaac as the recipients of the anointed seed promise since they were Isaac's descendants through Jacob:

And **you, brothers and sisters, like Isaac, are children of promise**. – Galatians 4:28

The Galatians were "the children of promise" made to Abraham through the promised "seed" – initially to Isaac – and fulfilled in his descendants, Israel.

The Context of Genesis 12:3

There is another covenant promise that is not identical, but similar to the Galatians 3:8 promise of blessing to "the nations." That is found in Genesis 12:3:

And I will bless those who bless you, and the one who curses you I will curse. and **in you all the families of the earth will be blessed**.

The Hebrew word for "families" is *mishpachah* (*Strong's Hebrew Dictionary* #4940) which means "a family, i.e. circle of relatives … by extens. **a tribe** or people …" This Hebrew word *mishpachah* is used 303 times and translated variously "relatives," "kinds," "tribes," or "clans." It is used predominantly in the Pentateuch where, as in the rest of the Old Testament, it either refers to the

physical descendants of the sons of Noah (Genesis 10:32), or to the relatives of Abraham (Genesis 24:38), the descendants of Abraham, or specific families within Israel.

In the Septuagint (LXX), the word translated "families" is the Greek word *phule*, which could refer to "an offshoot … race or clan" (*Strong's Greek Dictionary* #5443). It is variously translated kindred or tribe, similar to *mishpachah*. Would it not be a logical deduction that Genesis 12:3 referred to the future physical descendants of Abraham – specifically the twelve tribes of Israel?

The answer to that question might be confirmed in Acts 3:25-26:

> It is you who are the sons of the prophets and of the covenant which God ordained with your fathers, saying to Abraham, "And **in your seed all the families of the earth shall be blessed.**" God raised up His Servant for you first, and sent Him to bless you by turning every one of you from your wicked ways.

Peter was preaching to Israelites (Acts 3:13). He used the Greek word *patria* (Strong's Greek #3965) which is translated "families." It means

> … paternal descent … a group of families or a whole race … family, kindred, lineage.

It is derived from *pater* (*Strong's Greek* #3962), which means "father." *Pater* means father in terms of a "biological ancestor."[8]

> Derived from *pater* are the words *patria*, lineage, clan (indicating descent **from the same father and ancestral patriarch** …)[9]

Acts 3:25-26 indicates that this promise to Abraham was directed to his family lineage. In other words, the gospel Peter was preaching referred only to Abraham's racial family through Isaac – his "seed" and unto Israel – the "families of the earth" who were to be "blessed" by "turning every one of you from your wicked ways."

Summary

The gospel preached beforehand to Abraham was a promise of blessing to the "Gentiles" or "nations." In the context of Paul's letter to the Galatian believers in Jesus Christ, they were the originally-intended recipients of that blessing because they were the physical descendants of Abraham, Isaac, and Jacob. That blessing was that, in Christ Jesus, they would be fully justified before God apart from any self-sufficient works like circumcision or other rituals.

These Galatian Christians were part of the once cast off and scattered northern house of Israel. Previously alienated from the commonwealth of Israel, they would now be brought back and reconciled to God and to the house of Judah (Ephesians 2:11-22). Through the hearing of the gospel of Jesus Christ by faith, these "nations" of Israel were justified by the One who shed His blood on a cross and died for their sins. This gospel blessing of justification was the promised blessing preached beforehand to Abraham. From their patriarch, Abraham, through Jesus Christ and His Apostles, the gospel was proclaimed to the "nations" of Israel. In the context of the gospel preached beforehand to Abraham, anyone outside of his physical descendants through Isaac and Jacob would be excluded as recipients.

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[1] The phrase translated "preached the gospel beforehand" is one Greek verb, *proeueggelisato* from *proeuaggelizomai* which means "to announce glad news in advance" (*Strong's Greek Dictionary* #4283).

[2] I discuss this history in my book *Discover the Story of Your Biblical Heritage* (Book One), chapter 5. YourBiblicalHeritage.com.

[3] Quote by E. Raymond Capt, archaeologist, from his book *Missing Links Discovered in Assyrian Tablets*, p. 145. In my book *Identifying Biblical Israel Today* (Book Two), I review the history of the Israelites after they were "scattered." YourBiblicalHeritage.com.

[4] I discussed the biblical references regarding the meaning of "Jews" and "Gentiles" in my book *Discover the Story of Your Biblical Heritage*, (Book One), chapters 7-9. 80% of the Bible will be closed to your understanding unless the people these two words describe are correctly identified.

[5] Why were the Christian Israelites referred to as "nations"? As I explain in my book, *Discover the Story of Your Biblical Heritage*, the scattered Israelites who were taken into Assyria and beyond were cast off by God as "not My People" (Hosea 1:9) and divorced by God (Jeremiah 3:8). Thus, God excluded them from the old covenant and they became like the rest of the Adamic nations. These Israelites were likewise referred to as "uncircumcised," which commonly implied they were no longer considered as God's covenant people. See *Discover the Story of Your Biblical Heritage*, pp. 73-74.

[6] "Nation" is also used of Ishmael's and Esau's descendants. How much more, Jacob's descendants.

[7] The translators have transliterated the Greek word *christos* here as "Christ" thus implying that the "seed" was Jesus Christ. This is misleading because it does not fit the context. *Christos* simply means "anointed" and there is no article before *christos* in Galatians 3:16 which would designate the Christ. There is, however, a pronoun ("who," "which," or even "that") which would render Galatians 3:16: "And to your seed who is anointed." I discuss this further in my book, *Foundation & Fulfillment of the Old & New Covenant Scriptures*, (Book Three), pp. 31-37. YourBiblicalHeritage.com.

[8] Frederick William Danker, Editor, Walter Bauer's fifth edition, *A Greek-English Lexicon of the New Testament*, (Chicago, IL: The University of Chicago Press, 1957, 2000), p. 786.

[9] Colin Brown, Ed., *New International Dictionary of New Testament Theology*, p. 616.

6

The Gospel Was Preached To Old Testament Israel

Another biblical evidence that the gospel or good news preached and taught by Jesus Christ and His Apostles was also declared to Old Testament Israel is revealed in Hebrews 4:1-6. That gospel preached to the Hebrew believers had its historical and theological roots ***before*** the first advent of Jesus Christ.

The Text: Hebrews 4:1, 2, 6

In these verses, the author of Hebrews directly connected the "good news preached" (*eueggelismenoi*)[1] to the Israelites in the first century AD as the same "good news" (gospel) which was preached to the Israelites in the Old Testament era:

Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed **we have had good news preached to us, just *as they also did*;** but the word they heard did not profit them, because it was not united by faith in those who heard.

Therefore, since it remains for some to enter it, and **those who *previously* had good news preached to them** failed to enter because of disobedience … – Hebrews 4;1-2, 6

The above text identifies the "good news" as the "promise" of entering into "His rest" (v. 1). The text further explains that the "rest" harkened back to a particular time in Israel's history regarding entering into and inheriting the promised land of Canaan as their "rest."

This historical account begins in Numbers 13:1-17 when God commanded Moses to send out representative men from each tribe to spy out the land, because He was "going to give it to the sons of Israel" (v. 2). After they returned, some of them spread a bad report among the people of Israel because they feared the inhabitants of Canaan. The spies and all Israel, except Caleb and Joshua, rebelled against God and refused to believe that God could defeat the inhabitants of Canaan so that they could take possession of the land (Numbers 13:25-33; 14:1-10).

The "good news" that was preached to the Old Testament Israelites at that time was that God would certainly fulfill His word to give Israel success to take the land and enter into "His rest." But they refused to believe God. Therefore, God did not allow that rebellious, unbelieving generation to enter the land.

"The word they heard did not profit them" because it was not united by faith in those who heard (Hebrews 4:2).

… those who previously had good news preached to them failed to enter because of disobedience … – Hebrews 4:6

The text of Hebrews 4:1-6, and the reference to this historical account, was confirmed in Hebrews 3:7-11, speaking of this time when Israel "provoked" and "tested" God "in the wilderness" wanderings (vs. 8-9). Both Hebrews 4:1-6 and 3:7-11 quote from Psalm 95. The promise of entering God's rest was the gospel in the Old Testament application as well as in the New. But in what

respect are they the same gospel? Before we answer that, let's review the context of Hebrews.

The Context of Hebrews

The letter to the Hebrews (as the name of the letter implies) indicates that the author (many believe to be the Apostle Paul) was addressing Israelites, the descendants of Abraham, Isaac, and Jacob. Other internal evidence confirms that the audience of this letter was comprised of fellow Israelites. For example, they are referred to as "brethren" (2:12), and he identified them with their "fathers" (3:9) or ancestors of the Old Testament. Numerous other references to Israel's history, religious ordinances and laws, and historical characters attest to the identity of the Hebrews being the Israelite people.[2]

The letter to the Hebrews was exclusively a letter to New Testament Israelites. That being established, let's compare and contrast the message of the "good news" to the Israelites in both the Old and New Testaments.

The Text of Psalm 95

Hebrews 4:1-6, quoting from the text of Psalm 95, explains that the "good news" preached to Old Testament Israel was God's promise that those Israelites would enter and take possession of the land of Canaan. That promise harkened back to God's promise to Abraham that He would give him and his descendants that land (Genesis 12:7; 13:15; 15:18; and so forth). This promise was reaffirmed to Abraham's descendants (Exodus 23:20-28). That land was a rich country (flowing with milk and honey) and represented the land of "rest" – a place where Abraham's descendants could be protected, sustained, nourished, and free.

The land was a physical symbol of all the promised blessings of God as recorded by Moses in Deuteronomy 28:1-14.

The "good news," however, was rejected by Israel as their God declared, according to Psalm 95:10-11:

For forty years I was disgusted with that generation, and said they are a people who err in their heart, and they do not know My ways. Therefore I swore in My anger, **they certainly shall not enter My rest**. – Psalm 95:10-11

Because of their unbelief and disobedience, God declared that "that generation" would "not enter My rest."

But now, after the fact of their rebellion, the psalmist[3] summoned Israel to worship and believe their God:

Come, let us worship and bow down, let us kneel before the LORD our Maker. For He is our God, and we are the people of His pasture and the sheep of His hand. – Psalm 95:6-7a

God was their "Maker" and Israel was "the people of His pasture" and His "sheep." That would never change. "Sheep" and "pasture" offers the imagery of sheep grazing quietly on rolling pastures – an imagery of peace, quietness, and security.[4] This is God's rest for His covenant people. In spite of Israel's disobedience, Psalm 95:7b-8a offered an admonition to Israel:[5]

Today, if you will hear His voice, do not harden your hearts as at Meribah,

There was still hope of entering God's rest, as Hebrews 4:1 declared to the first century Israelites:

Therefore, we must fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it.

And the promise to those who believe God's Word, the good news of the Kingdom of God in Christ Jesus, is that they will "enter that rest" (Hebrews 4:3).

The “rest” of the New Covenant gospel was not to enter the land of Canaan again. But just as Israel was God’s Kingdom, and the land was a physical manifestation of it under the Old Covenant in Moses, so is the Kingdom of Jesus Christ under the New Covenant. The gospel of the Kingdom is the good news of entering His rest.

What is that “rest”? Jesus beckoned to those who would believe in Him:

> Come to Me, all who are weary and burdened, and **I will give you rest**. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and **you will find rest for your souls**. For My yoke is easy, and My burden is light. – Matthew 11:28-30

The promise to rest from the burden of striving for self-justification through religious performance, wearisome labor, and guilt was available. That had a personal application for all the Israelites.

Hebrews also evidences a broader, **national** “rest” for Israel as well:

- The promise of inheriting the Abrahamic covenant “promises” (Hebrews 6:12).[6]
- The promise of the blessings of the New Covenant (Hebrews 8:7-12).
- The promise of “the city which has foundations, whose architect and builder is God” (Hebrews 11:10).
- The promise of “the city of the living God, the heavenly Jerusalem” (Hebrews 12:22) and a “kingdom which cannot be shaken …” (Hebrews 12:28).

Israelites believing in Jesus Christ can enter into His rest daily – “a Sabbath rest for the people of God” (Hebrews 4:9), both personally and as a redeemed nation.

Summary

The gospel preached to Old Testament Israel was the same gospel preached to New Testament Israel. It was the good news of God's promise to enter into "His rest." That message to both Old and New Testament Israel is the same. And thus, the exclusive recipients of the gospel of Jesus Christ are the physical descendants of Abraham, Isaac, and Jacob, according to the context of Hebrews 4:1-6.

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[1] The word *eueggelismenoi* is from *euaggelizo* (*Strong's Greek Dictionary* #2097): to announce good news or to declare the gospel. The participle used in Hebrews 4:2 is in the perfect passive tense, emphasizing continuing duration process of the gospel declaration from the past and continuing on in the present. This implies and includes the preaching of the gospel of Jesus Christ and His Apostles with the continuing force and results.

[2] Among them, Old Testament passages referring to David (ch. 1), Israel's history (ch. 3), Abraham (ch. 6), Melchizadek, and the Levitical priesthood (ch. 7), the New Covenant (ch. 8), Old Testament regulations (ch. 9), many famous Old Testament characters (ch. 11), and so forth.

[3] The LXX assigns Psalm 95 to "David."

[4] The picture is aptly described in Psalm 23:1-2, "The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters."

[5] This Psalm was written at the time Israel was still in the land of Canaan (Hebrews 4:8). So, Psalm 95 speaks of another "rest" revealed later in the New Testament.

[6] Explained and described in *Discover the Story of Your Biblical Heritage* (Book One) and *Foundation & Fulfillment of the Old & New Covenant Scriptures* (Book Three), YourBiblicalHeritage.com.

Section Four

The Biblical Gospel In Fulfillment of Prophecy

7

The Evidence from Matthew, Mark, Luke, and Acts

In the previous section (Section Three) the gospel preached by Jesus Christ and His Apostles was the same gospel declared to Abraham, Isaac, Jacob, and national Israel. In this section (Section Four) we will review the evidence that **the gospel of the New Testament was a fulfillment of Old Testament prophecy.** This evidence will clearly identify for whom the gospel was originally intended as we continue our search for the authentic gospel of the Bible.

This chapter will focus on relevant passages in Matthew, Mark, Luke, and Acts.

The Gospel According to Matthew

Jesus answered and said to them, "Go and report to John what you hear and see: those who are blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and **the poor have the gospel preached to them**." – Matthew 11:4-5

In the preceding immediate context of Matthew 11:4-5, Jesus had instructed His disciples to go only "to the lost sheep of the house of Israel" (Matthew 10:6) and He gave them "authority over unclean spirits … to heal every kind of disease and every kind of sickness" (Matthew 10:1):

> And as you go, preach, saying, '**The kingdom of heaven has come near**." Heal the sick, raise the dead, cleanse those with leprosy, cast out demons. Freely you received, freely give. – Matthew 10:7-8

Their message was the Kingdom with accompanying signs and wonders.

After He gave instructions to the disciples, Jesus Himself "departed to teach and preach in their cities" (Matthew 11:1). At this time, John the Baptist "heard of the works of Christ" (v. 2) and sent his disciples to ask Jesus this question: "Are You the Expected One,[1] or shall we look for someone else?" (v. 3). Jesus sent His answer back to John recorded in Matthew 11:4-5 (see above) which was also the summation of His ministry in respect to the gospel of the Kingdom:

> Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming **the gospel of the kingdom**, and **healing every disease and every sickness.** – Matthew 9:35 (cf Matthew 4:23)

Matthew 11:5 was, in part, the announcement of the fulfilled prophecy in Isaiah. We will discover the context of this prophecy in Isaiah after we review the context of Matthew.

The Context of Matthew

The Gospel According to Matthew surveys the ministry of Jesus Christ and His message of the Kingdom and His works. The intended recipients of this gospel of the Kingdom were "the lost sheep of the house of Israel" (Matthew 10:6). The ministry of John the Baptist, that preceded and prepared the way for the Christ, revealed that John's message was preaching repentance to

those in "Jerusalem … and all Judea and all the district around the Jordan" (Matthew 3:5). The message of "the Kingdom" (v. 2) was directed to the Judeans of the house of Jacob/Israel.

Jesus' ministry also included the Judeans living in Galilee, "to fulfill what was spoken through Isaiah the prophet" (Matthew 4:14 when He quoted Isaiah 9:1-2):

> The land of Zebulun and the land of Naphtali, by the way of the sea, on the other side of the Jordan, Galilee of the Gentiles – the people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned.
> – Matthew 4:15-16

The context of Isaiah 9:1-2 identified the future recipients of Jesus' ministry as "the land of Zebulun and the land of Naphtali" (Isaiah 9:2) whom God once treated "with contempt." This referred to the northern house of Israel taken captive to Assyria[2] because of their rebellion and disobedience toward God. They became "not His people" (Hosea 1:10; 2:23) and were divorced of God. Thus, they were scattered "among the nations" and were, therefore, referred to as the "nations" (often translated as the "Gentiles"). They were the ones "sitting in darkness" who would "see a great light." Jesus ministered in that area and was the "great Light" to those Israelites to be further revealed during the Apostles' ministry within the inhabited "earth" of the Roman Empire.

The point here is that Jesus' ministry and the gospel of the Kingdom began with the Judeans, but it foreshadowed the extension of that gospel to the cast off, dispersed, and uncovenanted house of Israel. Therefore, Jesus' birth, purpose, ministry, and preaching of the gospel was exclusively to Israel, all twelve tribes, in the context of Matthew, including Matthew 11:5.

The Context of Isaiah 29:18-19; 35:5-6; and 42:7

The words of Matthew 11:5 are taken primarily from Isaiah 29:18-19:

On that day **the deaf** will hear words of a book, and out of their gloom and darkness the eyes of **those who are blind** will see. The afflicted also will increase their joy in the Lord, and **the needy** ["the poor" – KJV] of mankind will rejoice in the Holy One of Israel.

The immediate context of the above passage reveals that only Israel is in view. It was first predicted by this prophecy that Jerusalem, "the city where David once camped" (Isaiah 29:1), would be eventually taken captive (Isaiah 29:3-4). Second, the condition of the blindness and hypocrisy of Israel is spoken of in Isaiah 29:9-13 which Jesus also applied to Israel's leadership in Matthew 15:7-9. Third, Isaiah revealed that "the deaf," "the blind," "the afflicted," and "the needy of mankind" in Isaiah 29:18-19 are the same people as "concerning the **house of Jacob**" (v. 22). They would also respond to the message and work of Jesus Christ and "sanctify the Holy One of **Jacob**" and "stand in awe of the God of **Israel**" (v. 23). The context of Isaiah 29:18-19, therefore, reveals only Israel as the recipients who responded to the gospel of Matthew 11:5.

Matthew 11:5 could also have been taken from Isaiah 35:5-6:

Then the eyes of **the blind** will be opened and the ears of **the deaf** will be unstopped. Then the lame will leap like a deer, and the tongue of **the mute** ["the dumb" – KJV] will shout for joy. For waters will break forth in the wilderness and streams in the Arabah.

The surrounding context here reveals that "the blind," "the deaf," and "the mute" are the "redeemed" and "ransomed" (Isaiah 35:9-10). The Hebrew word for "redeemed" is *gaal* (*Strong's Hebrew Dictionary* #1350) which means: "to redeem … i.e. to be **next of kin** (and as such to buy back a relative's property, marry his widow, etc.) …" Essentially, this word, although used in different contexts in Isaiah, always has Israel as the "redeemed." In the rest of the Old Testament the "redeemed" are always bought back

by a **kinsman-redeemer**. Of course, Jesus Christ, being made like His brethren (Hebrews 2:17), born as an Adamic Israelite of the tribe of Judah, was the Kinsman-Redeemer of Israel, fulfilling the law of redemption in Leviticus 25:24-25, 47-49.

The word translated "ransomed" in Isaiah 35:10 is the Hebrew word *pariah* (*Strong's Hebrew Dictionary* #6299) which means "to sever, i.e. ransom; gener. [generally] to release, preserve …" This word is closely associated with *gaal*, but involves a ransom price or payment in order to buy something back, such as redemption of the firstborn of Israel (Exodus 13:13,15; Leviticus 27:26-27; Numbers 3:46-49; 18:15-17), release from slavery (Exodus 21:8), and deliverance, figuratively speaking, of either individuals of Israel (Psalm 34:22), or the nation of Israel (Deuteronomy 9:26; II Samuel 7:23). This word "especially refers to the deliverance from bondage."[3] In Isaiah, this word is either used of Abraham or his seed, Israel.

These two words, "redeemed" and "ransomed," as used in the Bible, can be logically deduced to refer only to Israel. Therefore, Matthew 11:5, and the context thereof, is consistent with the people referred to in Isaiah 35:5-6. The gospel is given only to Israel.

There is one more Old Testament passage from which Matthew 11:5 may be quoting which is Isaiah 42:6-7:

> I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations, to open **blind** eyes, to bring out **prisoners** from the dungeon and **those who dwell in darkness** from the prison.

Though this text in Isaiah may be a prophecy better applied and fulfilled in Luke 4:18, there is some semblance to Matthew 11:5. It is obvious that Isaiah 42:6-7 was fulfilled in Jesus time according to Luke 4:18, but what does the context of Isaiah 42 tell us about to whom this refers? First, it is Jesus Christ who is the

"Servant" and the "chosen one" of the Father (Isaiah 42:1; cf. Matthew 3:17; 12:18-20) who is "a covenant to the people, as a light of the nations" (Isaiah 42:6) who are "the blind" whose eyes are opened and "the prisoners" who are set free (Isaiah 42:7). Of course, the "covenant" can only be the New Covenant that was ratified by the blood of Jesus Christ ("the blood of the [new] covenant" – Matthew 26:28; Luke 22:20). The New Covenant was **exclusively** for "the house of Israel and the house of Judah" (Jeremiah 31:31-33; Hebrews 8:8).

"Behold, days are coming," declares the LORD, "when **I will make a new covenant with the house of Israel and the house of Judah**, not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. "For this is the covenant which I will make with **the house of Israel** after those days," declares the LORD: "I will put My law within them and write it on their heart; and I will be their God, and they shall be My people."
– Jeremiah 31:31-33 and Hebrews 8:8-10

Once again, Isaiah 42:6-7 clearly refers to Israel and thus, the gospel of Matthew 11:5 is restricted to Israel alone. Additionally, all these references in Isaiah are summed up in Isaiah 61:1:

The Spirit of the Lord GOD is upon me, because the LORD anointed me to bring good news to the humble; He has sent me to bind up the brokenhearted, to proclaim release to captives and freedom to prisoners.

This was declared as fulfilled in Luke 4:18 by Jesus Christ, Himself. In the context of Matthew and Isaiah, the gospel was the fulfillment of prophecy unto Israel.

The Gospel According to Mark

From the beginning, the stated purpose of this gospel account is "the gospel of Jesus Christ" as being the fulfillment of a prophecy out of Malachi and Isaiah:

The beginning of **the gospel of Jesus Christ**, the Son of God. **As it is written in Isaiah** the prophet: "Behold, I send My messenger ahead of You, who will prepare Your way; the voice of one crying in the wilderness, 'Make ready the way of the Lord, make His paths straight.' "– Mark 1:1-3

The text reveals that this "gospel" began with John the Baptist as the "messenger" who was to go "ahead" of Jesus Christ and prepare "the way" for Him. Mark 1:4-8 follows with the historical summation of John's ministry.

The Context of Mark 1:1-3

Who were the recipients of John's ministry of preparing the way for "the gospel of Jesus Christ"? Preceding the ministry of Jesus Christ, John was sent by God as His "messenger" (Mark 1:2). John ministered to "**all the country of Judea** … **and all the people of Jerusalem** …" (v. 5). The recipients of his ministry were Judean Israelites.

After John's ministry ended, Jesus continued to preach in "Galilee … the gospel of the kingdom of God" (Mark 1:14). He ministered to His "**sheep**" (Mark 6:34) and associated the Kingdom of God with those of "**Israel**" who obey the commandments (Mark 12:28-34). These, among other evidences, reveal that the gospel of Jesus Christ in Mark is directed to the people of Israel.[4] This is the meaning of the text at hand (Mark 1:1-2), which is also confirmed by the prophecies in Malachi and Isaiah.

The Contexts of Malachi 3:1 and Isaiah 40:3

The words of Mark 1:2, "Behold, I send My messenger ahead of You, who will prepare Your way," are taken partly from the prophecy in Malachi 3:1:

"Behold, **I am going to send My messenger**, and **he will clear the way before Me**. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.

This is the prophecy about John the Baptist who would clear the way before the coming of the Lord, Who is described as "the messenger of the covenant." Thus, the prophecy about John is directly related to Jesus Christ. Jesus was the "messenger of the covenant." What covenant? Is it not the New Covenant announced and ratified by Jesus Christ (Luke 22:20) and which pertains only to Israel (the house of Israel and the house of Judah – Jeremiah 31:31)?

Malachi once again speaks of the ministry of John the Baptist as "Elijah the prophet" (Malachi 4:5) who would "restore the hearts of the fathers to their children and the hearts of the children to their fathers" (v. 6). Luke 1:16-17 confirms that Malachi 4:5-6 refers and applies to Israel:

> And **he will turn many of the sons of Israel** back to the Lord their God. It is he [John the Baptist] who will go as a forerunner before Him in the spirit and power of Elijah, **to turn the hearts of the fathers back to the children,** and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.

John's ministry was to "the sons of Israel."

Not only does Malachi testify of John's ministry to Israel, but Isaiah 40:3 also prophecies that the coming of John and his mission would be of comforting words "**to Jerusalem**" (v. 2). He would prepare the way for the "good news" (the gospel) to "**Zion**" in "the **cities of Judah**" (v. 9).

> A voice is calling, clear the way for the LORD in the wilderness; make smooth in the desert a highway for our God. – Isaiah 40:3[5]

> The voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight the paths of our God."
> – Isaiah 40:3 LXX (Brenton Translation)

John was the "voice … calling … in the wilderness" unto Israel in order to prepare the way for the Lord Jesus Christ and His gospel.

So, it is evident that “the gospel of Jesus Christ” in Mark 1:1, in the contexts of Mark, Malachi, and Isaiah, is none other than the good news given unto Israel. The gospel according to Mark is not an inclusive gospel for other peoples, but an exclusive message for Israel.

The Gospel According to Luke

In the gospel account of Luke, the public ministry of Jesus Christ began in Galilee (Luke 4:14) soon after He arrived in His hometown of Nazareth. Jesus entered the local synagogue on the Sabbath (v. 16) and read to those gathered the following passage of Scripture from Isaiah:

> The Spirit of the Lord is upon Me, because **He anointed Me to preach the gospel** to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord. – Luke 4:18-19 quoting Isaiah

Jesus was reading Isaiah 61:1-2, and proclaimed that this was “fulfilled” in their hearing (v. 21). This included His anointing “to preach the gospel” or good news (v. 18).

The Context of Luke 4:18-19

The beginning of Jesus’ ministry was marked by His Scripture reading on the Sabbath as noted above. Jesus’ mission was “to preach the gospel” or good news. But to whom? What does the context of this passage in Luke reveal?

As has already been noted in the previous section of this chapter, Luke begins recounting the advent and ministry of John the Baptist. It was John who was to “turn” many of **the sons of Israel** back to the Lord their God” (Luke 1:16). Likewise it was prophesied at the announcement to Mary that her virgin born Son, Jesus Christ, would be given “the throne of his father David”

(v. 32) and that He would "reign over the **house of Jacob** forever" (v. 33). In view of Jesus' impending birth, Mary further testified that God the Father "has given help **to Israel** His servant" (v. 54) as He spoke "**to Abraham and his descendants** forever" (v. 55).

Zacharias confirmed that, in view of Jesus' coming, "the Lord God of **Israel** … has visited **us** and accomplished **redemption for His people**" (v. 68) in order to save **Israel** from their "enemies" (v. 71) and "show mercy toward **our [Israel's] fathers**, and **to remember His holy covenant**" (v. 72), "the oath … to **Abraham**" (v. 73).

When Jesus was dedicated as an infant according to the Law, the Scripture reveals that Simeon was "waiting for the consolation of **Israel**" (Luke 2:25). When he saw Jesus, Simeon prophesied that Jesus would be "a light of revelation to the "Gentiles" [the divorced house of Israel who was scattered among the "Gentiles," or nations] and the glory of **Your people Israel**" (v. 32) who was, at that time, nationally represented by the house of Judah. This was a prophetic fulfillment of Isaiah 42:6, among other references in Isaiah.[6]

The context after Luke 4:18-19 reveals Jesus' ministry to Israel and teaching about the Kingdom, confirmed in the healings, the parables, and the prophecies concerning Himself. This gospel in Luke was directed to Israel, represented by the house of Judah at that time, and later the scattered Israelites among the nations. This exclusive nature of the recipients of the gospel is also confirmed by the context of the prophecy in Isaiah 61:1-2 fulfilled in Jesus' time according to Luke.

The Context of Isaiah 61:1-2

To whom was Jesus referring when He read the prophecy (Luke 4:18-19) that was written in Isaiah 61:1-2?

The Spirit of the Lord GOD is upon me, because **He has anointed me; He has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind;** to declare the acceptable year of the Lord, and the day of recompense; to comfort all that mourn. – LXX, Brenton Translation

Who were "the poor," "the broken in heart," and the "captives"? The context of this passage in Isaiah concludes they were the Lord's "people" and "the **house of Jacob**" (Isaiah 58:1) who "grope along the wall like blind men" (Isaiah 59:10) and who "moan sadly like doves" (Isaiah 59:11). To Israel, the "anointed" Jesus would later preach the "good news" whereby there would be "an everlasting [new] covenant" (Isaiah 61:8). He is "the bridegroom" that "rejoices over the bride" (Isaiah 62:5), the redeemed Israel of God.

The context of Isaiah 61:1-2 reveals that it was Israel who was the recipient of the gospel preached by Jesus. Once again, this conforms to the context of Luke that the good news prophesied by Isaiah and preached by Jesus was intended for Israel alone, comprised of the house of Israel and the house of Judah.

The Gospel in Acts

Acts 8:30-35 is the account of the Apostle Philip who encountered and preached the gospel to an Ethiopian eunuch in the early days of the Acts of the Apostles.

Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?" And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him. Now the passage of Scripture which he was reading was this:

"He was led like a sheep to slaughter; and like a lamb that is silent before its shearer, so He does not open His mouth. In humiliation His justice was taken away; who will describe His generation? For His life is taken away from the earth."

The eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself, or of someone else?" Then Philip opened his mouth, and beginning from this Scripture **he preached Jesus to him**.

Running up to the chariot, Philip heard this man reading from Isaiah 53. Using this occasion, Philip engaged him in a conversation and "preached" the gospel [*euaggelizo*; *Strong's Greek Dictionary* #2097: to announce good news, esp. the gospel – preach …] to him.

The Context of Acts 8:30-35

The first question to be asked is: Who was this Ethiopian eunuch? Apparently, he held an important position as a "court official of Candace, queen of the Ethiopians" (v. 27) and had great authority.[7] Without regard to the historical context of the first century AD, it is commonly ***assumed*** today that this man from the land area of Ethiopia was an African Black. Of course, modern-day Ethiopia is populated by the Black race in their various subtypes. However, the Ethiopian land area of the first century and its inhabitants referred to a different Ethiopia. One authority stated that the name of "Ethiopia" was "anciently given to Upper or Southern Egypt, of which Meroe a rich island formed by two branches of the Nile – was the capital."[8]

Biblical scholar, F. F. Bruce, confirmed this regarding this story of the Ethiopian eunuch and the location of Ethiopia:

The Ethiopia referred to here is not the modern country of the same name but the ancient kingdom of Meroe, which lay along the upper Nile south of Aswan to Khartoum in the Sudan."[9]

Charles Weisman historically recounts that:

When Babylon attacked and destroyed Jerusalem, many Israelites escaped and sought refuge in Egypt (Jer. 24:8; 26:22; 43:7). Isaiah alludes to Israelites who were scattered throughout Cush (Ethiopia) [Cush was the son of Ham and grandson of Noah – Gen. 10:1,6] and Egypt (Isa.11:11). Ptolemy, the successor of Alexander and the first king of Egypt, invited more Israelites to Egypt to

translate their Old Testament text into Greek, now known as the Septuagint. This is the text the Ethiopian eunuch was reading.[10]

In other words, there was a predominant Israelite population in the region of Egypt called Ethiopia or Meroe. They spoke the Greek language, accounting for the fact that this eunuch was reading the Greek Septuagint. Additionally, it makes better sense to believe that this eunuch from Ethiopia was an Israelite, and perhaps a Judean by birth, since he had made a long journey to "come to Jerusalem to worship" (Acts 8:27) and had possession of, and was reading, the prophet Isaiah (v. 28). Why would a African Black be going to Jerusalem to worship, and why would he be reading the Greek Old Testament prophecy of Isaiah if this Hebrew religion was only for and about Israelites? Also, this eunuch was not the first "Gentile" convert (if "Gentiles" are ***assumed*** to be non-Israelites). Acts 10 reveals that Cornelius was the first "Gentile" convert. Cornelius' conversion occurred ***after*** the Ethiopian eunuch's conversion in Acts 8. The evidence strongly identifies this eunuch as an Israelite of the house of Judah or possibly a proselyte from the dispersed house of Israel (see Isaiah 56:1-8) whom God had prepared for Philip to preach the gospel.

The Context of Isaiah 53:7-8

When Philip approached the eunuch's chariot, he was reading Isaiah 53:7-8. The eunuch told Philip that he did not understand what he was reading, or more specifically, that he did not know who Isaiah was referring to in this passage:

… He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living … – Isaiah 53:7-8

The above quote from the Old Testament was the one recorded in Acts 8:32-33:

He was led like a sheep to slaughter; and like a lamb that is silent before its shearer so He does not open His mouth. In humiliation His justice was taken away, who will describe His generation? For His life is taken away from the earth.

Notice the New Testament wording does not line up exactly with the Old Testament text.[11] It does, however, line up with the Greek Old Testament (LXX):

7And he, because of his affliction, opens not his mouth: **he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.8 In his humiliation his judgment was taken away; who shall declare his generation? For his life is taken away from the earth:** because of the iniquities of my people he was led to death.

Nevertheless, despite the different wording in the Hebrew Masoretic text, the context in Isaiah makes it clear that this passage, to which Philip based the preaching of the gospel of Jesus Christ to the eunuch, was specifically written to Israel.

Isaiah 53 not only speaks of the Christ who was "despised and forsaken of men" and Israel did not "esteem Him" (v. 3), but that He bore Israel's "griefs" (v. 4) and "was pierced through" for Israel's "transgressions" and "crushed" for Israel's "iniquities" (v. 5). In relation to their God, Israel was like "sheep" that "have gone astray" (v. 6). The Jesus revealed in Isaiah 53 was the One who "bore the sin of many" of Israel (v. 12). His sacrifice on the cross was the foundation of the "good news of happiness" announcing "salvation … to Zion" (Isaiah 52:7). Isaiah reveals that this suffering Servant, Jesus, was the One who would die for Israel.

That Isaiah 53 was a prophecy about the suffering and death of Jesus Christ for Israel is confirmed in the New Testament. The following comparison chart on the next page summarizes that fact.

Isaiah 53 Comparison Chart

Masoretic Text Isaiah 53	Septuagint Isaiah 53	NASB – New Testament
[1] **Who has believed our message? And to whom has the arm of the LORD been revealed?**	[1] **O Lord, who has believed our report? And to whom has the arm of the Lord been revealed?**	John 12:38: This was to fulfill the word of Isaiah … **"Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"**
[4] **Surely our griefs He Himself bore, and our sorrows He carried;** yet we ourselves esteemed Him stricken, smitten of God, and afflicted.	[4] **He bears our sins, and is pained for us;** yet we accounted him to be in trouble, and in suffering, and in affliction.	Matthew 8:17: This was to fulfill what was spoken through Isaiah the prophet:: **"He himself took our infirmities and carried away our diseases …"**
[7] He was oppressed and He was afflicted, yet He did not open His mouth; **like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.** [8] **By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living** for the transgression of my people…	[7]And he, because of his affliction, opens not his mouth: **he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.** [8] **In his humiliation his judgment was taken away; who shall declare his generation? For his life is taken away from the earth:** because of the iniquities of my people he was led to death.	Acts 8:32-33: Now the passage of Scripture [Isaiah 53:7] which he was reading was this: **"He was led as a sheep to slaughter; and as a lamb before its shearer is silent, so he does not open His mouth. In humiliation His judgment was taken away; who will relate His generation? For His life is removed from the earth."**
[9] … because **He had done no violence, nor was there any deceit in His mouth.**	[9] And I will give the wicked for his burial, and the rich for his death: **for he practiced no iniquity nor craft with his mouth.**	I Peter 2:22: **Who committed no sin, nor was any deceit found in His mouth.**
[12] …. He poured out Himself to death, **and was numbered with the transgressors;** yet He Himself bore the sin of many, and interceded for the transgressors.	[12]….because his soul was delivered to death; and **he was numbered among the transgressors;** and he bore the sins of many, and was delivered because of their iniquities.	Luke 22:37: "For I tell you that this which is written must be fulfilled in Me, **'And He was numbered with transgressors'**; for that which refers to Me has its fulfillment."

Again, why would the eunuch of Ethiopia apply the text of Isaiah 53:7-8 to himself if he was an African Black? Why would Philip take the time to preach to him, if the eunuch was not one of the "sheep" of Israel and a recipient of Jesus' sacrificial work?

Both the contexts of Acts 8:30-35 and Isaiah 53:7-8 reveal the same recipients of the gospel. They were Israelites and Isaiah was prophetically fulfilled to them through the death of Jesus Christ.

Summary

The prophetic fulfillment of the Old Testament in the New Testament confirms the originally-intended nature and audience in the gospel accounts (Matthew, Mark, and Luke) and the book of Acts were Israelites. They revealed the consistent testimony from each context that the gospel was both prophesied and fulfilled to Israel.

Prophetic fulfillment of the biblical gospel was also discussed by the Apostles Paul and Peter. That is the continuing subject of the next chapter.

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[1] Lit. "coming one," perhaps in reference to the anticipated expectation of the prophesied Davidic King of Judah as referenced in Matthew 2:6 in fulfillment of the prophecy of Micah 5:2:

> And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for from you will come forth a ruler who will shepherd My people Israel. – Matthew 2:6

[2] Please see this discussion in my book, *Discover the Story of Your Biblical Heritage*, Book One of the Covenant Heritage Series, chapter 5. See YourBiblicalHeritage.com.

[3] Girdleston, *Synonyms of the Old Testament*, (Grand Rapids, MI: Eerdmans Publishing Company), p. 120.

[4] We are aware of the objection that could be raised from seemingly inclusive verses in Mark 13:10; 14:9 and 16:15 that associate "the gospel proclamation" with "nations" and "world." The objection has been addressed in part and will be answered later in this book as well.

[5] Luke 3:4-5 also confirms that Isaiah 40:3-4 is the fulfillment of the preparatory ministry of John unto Israel.

[6] See discussion regarding these other references under the section "The Gospel According to Matthew" in this chapter.

[7] Court official is translated from the Greek word *dunastes* which refers to an officer of great authority (*Strong's Greek Dictionary* #1413).

[8] Jamieson, Fausset, and Brown, *A Commentary on the Old and New Testaments*, Vol. 3, (Peabody, MA: Hendrickson Publishers, 1997), Part 2, p. 53.

[9] F. F. Bruce, *International Standard Bible Encyclopedia*, Vol. 11, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), p. 197 under Ethiopian Eunuch.

[10] Charles A. Weisman, *Is Universalism of God?* (Burnsville, MN: Weisman Publishing, 1999), p. 62.

[11] This is one of the many places in the New Testament where the quoting of the Old Testament does not match the English translation of the Old Testament. That is because all English versions of the Old Testament are translated from the Hebrew Masoretic text instead of from the Greek Septuagint. The Septuagint was the Greek Old Testament written almost 300 years **before** Jesus Christ. The Septuagint was the text that was used by Christ and the Apostles. That is why there are extensive New Testament quotations taken directly from the Septuagint. The Masoretic text, on the other hand, was formulated by the Talmudic Jews 1000 years **after** Christ. There are significant textual differences between the Septuagint and Masoretic texts.

8

The Evidence from Romans, Ephesians, and I Peter

The writings of the Apostles Paul and Peter also testify that the Old Testament prophecy of the gospel (good news) was being fulfilled in their lifetime in the first century AD. We begin with Paul's letter to the church in Rome. He sets the theme of his letter as "the gospel … promised beforehand through His prophets in the holy Scriptures" (Romans 1:1-2).

The Text of Romans 10:14-16

This text begins with a series of four questions leading up to the conclusion that unless someone is sent to preach the gospel, how will the intended recipients of the gospel hear and believe?

How then are they to call on Him in whom they have not believed? How are they to believe in Him whom they have not heard? And how are they to hear without a preacher? But how are they to preach unless they are sent? Just as it is written: "How beautiful are the feet of those **who bring good news** of good things!" However, they did not all heed **the good news**; for Isaiah says, "Lord, who has believed our report?" – Romans 10:14-16

The verb form *euaggelizo* (Strong's Greek #2097) is translated "bring good news," and the noun form for "good news" or gospel is *euaggelion* (Strong's Greek #2098). What does the context of Romans 10:14-16 reveal about the recipients of the gospel?

The Context of Romans 10:14-16

The preceding immediate context in verses 8-13 (see below) regarding the recipients of the gospel is often ***assumed*** by evangelical Christianity to be inclusive of all "humans" on the planet. This assumption is based on the seemingly all-inclusive words and phrases such as "whoever," and "no distinction between Jew and Greek":

But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "**Whoever** believes in Him will not be disappointed." For there is **no distinction between Jew and Greek**; for the same Lord is Lord of all, abounding in riches for all who call on Him; for "**whoever will call on the name of the Lord** will be saved." – Romans 10:8-13

Likewise, the same inclusive interpretation is assumed in verse 18 by the phrases "into all the earth" and "the ends of the world":

But I say, surely they have never heard, have they? On the contrary: "Their voice has gone out **into all the earth**, and their words to **the ends of the world**." – Romans 10:18

Though these words and phrases might be interpreted as inclusive globally if understood in a modern-day *universal context*, **the** original biblical **context** must be examined first to discover **the original intent**. Does "whoever" and "earth" and "world" have a universal meaning or are they limited within one original context and meaning?[1] The answer to that question depends on discovering **the original contextual intent** of the entire Bible. However, for the particular context of Romans we

will briefly explore the question regarding to whom the Apostle Paul was writing.

Paul was addressing the "called in Christ Jesus … in Rome" (Romans 1:6-7). The message "of the gospel" was directed "to the Jew first and also to the Greek" (v. 16) or Greek-speaking Gentile. Both intended recipients flow throughout Paul's letter. For example, Paul referred to those in the Roman church as those "without the Law" (Gentiles) and those "under the Law" (Jews) in Romans 2:12; the "uncircumcised" (Gentiles) and the "circumcised" (Jews) in Romans 2:25-29 and 3:30. In Romans 9:24-26, Paul identified the Jews and Gentiles[2] while quoting from Hosea 2:23:

> What if God, although willing to demonstrate His wrath and to make His power known, endured with great patience objects of wrath prepared for destruction? And He did so to make known the riches of His glory upon objects of mercy, which He prepared beforehand for glory, namely us, whom He also called, not only from among **Jews**, but also from among **Gentiles**, as He also says in Hosea: "I will call those who were **not my people, 'My people,'** and her who was not beloved, 'Beloved.' And it shall be that in the place where it was said to them, **'You are not My people,' there they shall be called sons of the Living God."**
> – Romans 9:22-26

Paul was also quoting from Hosea 1:10:

> Yet the number of **the sons of Israel** will be like the sand of the sea, which cannot be measured or counted; and in the place where it is said to them, "You are not My people," it will be said **to them**, "You are the sons of the living God."

Looking back to the relevant Old Testament prophetic contexts confirms that Romans 10:14-16 pertains only to Israel.

The Contexts of Hosea, Isaiah, Joel, and Deuteronomy

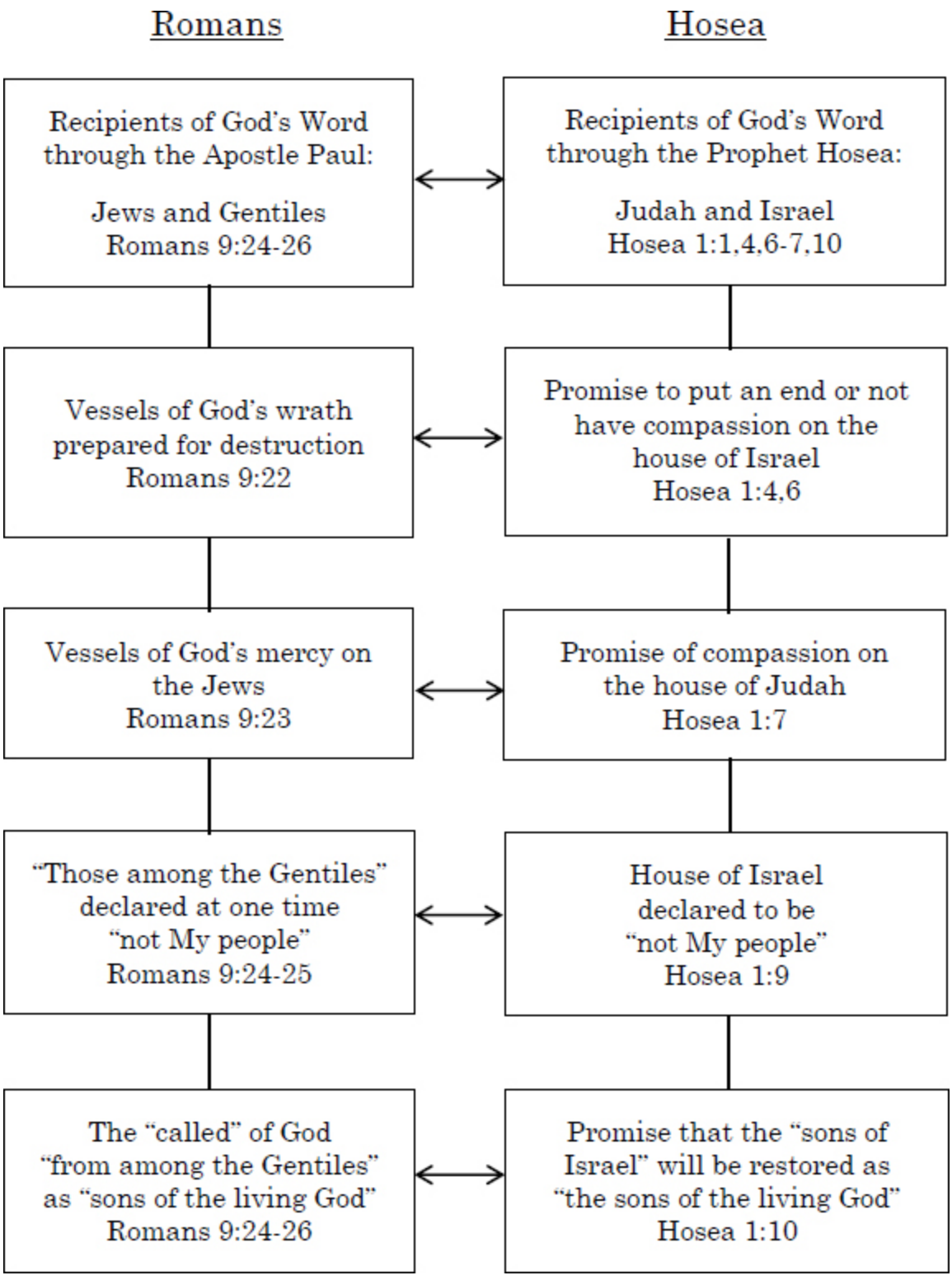
It is clear from chapter one of Hosea that there are also two groups being addressed: "the kingdom of the house of Israel (v. 4) and "the house of Judah" (v. 7). Quoting from Hosea, Paul was matching "the Jews" with the "house of Judah," and "the Gentiles" (or nations) with the "house of Israel." On the following page is a comparison chart that will help to connect and identify these two groups.

Since they were all physical descendants of Abraham, Isaac, and Jacob and Christian "saints" in the church in Rome, Paul could declare in Romans 10:12 that "there is no distinction between Jew and Greek; for the same Lord is Lord of all …" Therefore, the "whoever" in Romans 10:11 and 13 must refer, in context, to "whoever" among the Israelites (all 12 tribes).

Furthermore, in Romans 10:11, Paul quoted from Isaiah 28:16 which refers to the Lord "laying in Zion a stone, a tested stone, a costly cornerstone for the foundation" for "whoever believes." The "stone" refers to Jesus Christ (Matthew 21:42) and the context of Isaiah 28 reveals that "he who believes" is comprised only of "Ephraim"[3] (Isaiah 28:1) and Judah (v. 14). Only Israelites are in view here.

In Romans 10:13, Paul also quoted from Joel 2:32 which identifies the "whoever" as only those of Israel. Joel is specifically prophesying to those of Israel "in Zion" (v.15) who are "the people" of "the congregation" (v.16). They are the "sons of Zion" (v. 23) and God's "people" (vv. 26-27) who are the "sons and daughters" (v. 28) to whom was prophesied the blessing at Pentecost (Acts 2:16-21). They include only those "in Jerusalem" (Joel 2:32) and those of the lost sheep of the house of Israel who were "scattered among the nations" (Joel 3:2). The "whoever" of Romans 10:13, therefore, does not include "humankind," but only Israelites, both of Judah and those who were scattered among many nations.

Paul – Hosea Comparison Chart


Romans
Hosea
Recipients of God's Word through the Apostle Paul:
Jews and Gentiles
Romans 9:24-26
Recipients of God's Word through the Prophet Hosea:
Judah and Israel
Hosea 1:1,4,6-7,10
Vessels of God's wrath prepared for destruction
Romans 9:22
Promise to put an end or not have compassion on the house of Israel
Hosea 1:4,6
Vessels of God's mercy on the Jews
Romans 9:23
Promise of compassion on the house of Judah
Hosea 1:7
"Those among the Gentiles" declared at one time "not My people"
Romans 9:24-25
House of Israel declared to be "not My people"
Hosea 1:9
The "called" of God "from among the Gentiles" as "sons of the living God"
Romans 9:24-26
Promise that the "sons of Israel" will be restored as "the sons of the living God"
Hosea 1:10

In the verses preceding Romans 10:11-13, Paul wrote:

But the righteousness based on faith speaks as follows: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), or 'Who will descend into the abyss? (that is, to bring Christ up from the dead)." But what does it say? "The word is near you, in your mouth and in your heart"—that is, the word of faith which we are preaching …
– Romans 10:6-8

Paul was quoting from Deuteronomy 30:12-14 which, in context, referred exclusively to the people of Israel, the descendants of Abraham, Isaac, and Jacob (v. 20). Moses exhorted them to

… obey the LORD your God to keep His commandments and His statutes which are written in this book of the law,[4] … For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, "Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' Nor is it beyond the sea, that you should say, "Who will cross the sea for us to get it for us and make us hear it, that we may observe it?" But the word is very near you, in your mouth and in your heart, that you may observe it.
– Deuteronomy 30:10-14

Is there any justification to believe that Paul had anyone else in mind when he included these verses from Deuteronomy other than Israel alone? The foregoing evidence does not support the possibility that the gospel was all-inclusive of everyone on the planet.

The context in Romans and its related Old Testament passages conclude that "the gospel" of Romans 10:14-16 applies only to Israel. However, our study must also include the primary context of the prophecy in Isaiah 52 and 53.

The Context of Isaiah 52:7 and 53:1

Paul's words in Romans 10:14-16 are taken in part from two related texts in Isaiah:

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says **to Zion**, "Your God reigns!" – Isaiah 52:7

Who has believed our message? And to whom has the arm of the LORD been revealed? – Isaiah 53:1

The surrounding context of Isaiah once again clarifies to whom these verses regarding the "good news" apply. They belong to those who are the physical descendants of "Abraham" and "Sarah" (Isaiah 51:2) who are God's "people" and His "nation" (v. 4). These are the "people in whose heart is" God's "law" (v. 7) who first hear the "good news" (Isaiah 52:7) in "Jerusalem" (vv. 1, 2, 9). Through the "good news," even the scattered "many nations" (v. 15) of Israel shall be sprinkled with the blood of Christ Jesus who is their suffering "servant" (v. 13). He is the one who bore their "griefs" and "sorrows" (Isaiah 53:4) and "was pierced through for" Israel's "transgressions" and "crushed for" her "iniquities" (v. 5). It is He that is Israel's "husband" and "Redeemer" (v. 5). To whom, then, was the "good news" or gospel published and to whom was "the arm of the Lord revealed?" The context of Isaiah reveals that it was **only to Israel**. To them belongs the "gospel" message that Paul writes about in Romans 10:14-16. The exclusive recipients of the gospel are Israelites.

The Text of Ephesians 2:17

To whom did Paul refer in Ephesians 2:17 when he quoted from the Old Testament prophets Isaiah, Ezekiel, and Daniel in his letter to the church in Ephesus?

And He [Jesus] came and **preached** peace to you who were **far away,** and peace to those who were **near**.
– Ephesians 2:17

"Preached" is from the Greek word *euaggelizo* (*Strong's Greek Dictionary* #2097) and refers to the gospel announced to them.

The Context of Ephesians 2:17

Immediately preceding this verse, Paul is addressing the "Gentiles" who were spoken of as "Uncircumcision by the so-called Circumcision" (Ephesians 2:11). These "Gentiles," Paul added, were at one time "separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise …" (v. 12). Paul also identified them as the "far off":

But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. – Ephesians 2:13

Once "far off," they were now brought "near."

Paul then included these once "far off" Gentiles in respect to being joined together with another group through "the blood of Christ":

For He Himself is our peace, **who made both groups into one** and broke down the barrier of the dividing wall … so that in Himself He might make the two into one new man, thus **establishing peace**; and might **reconcile them both in one body** to God through the cross …
– Ephesians 2:14-16

Clearly, Paul is referring to two groups of people as the "far away" and "near" of Ephesians 2:17. It is routinely interpreted in evangelical Christianity that the "Gentiles" Paul is referring to are all non-Israelites (the "far away" and "Uncircumcised") and the "near" is Israel (the "Circumcised").

However, further examination of Ephesians 2:12 referring to the "Gentiles" yields another more accurate viewpoint. In his letter to the Romans, Paul identified the "Gentiles" as the house of Israel when he quoted from Hosea. We will now focus on the immediate context of Ephesians 2:17 and specifically v. 12 to discover the identity of his audience, the Ephesian church:

And He [Jesus] came and **preached** (*euangelizo; Strong's* #2097) peace to **you who were far away**, and peace to **those who were near**. – Ephesians 2:17

… remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of the promise,

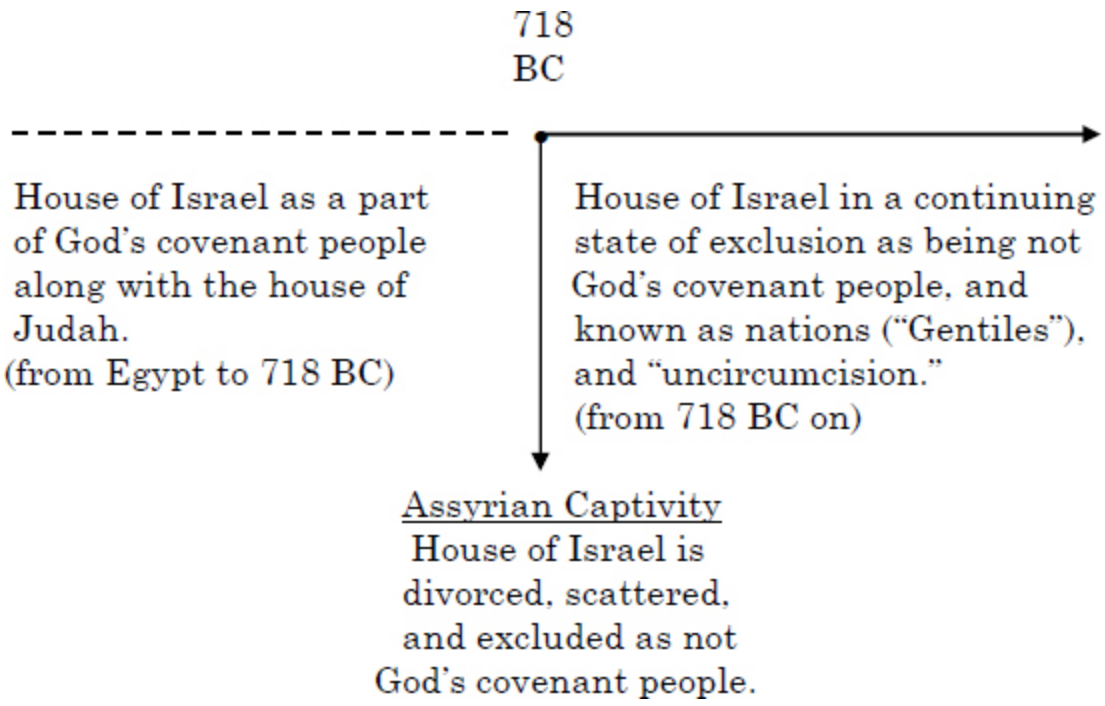
having no hope and without God in the world. – Ephesians 2:12

The word "Christ" is transliterated from the Greek word *christos* and is used here **without** an article (like our English word "the"). When *christos* is used without an article it usually **refers to the quality of something rather than a specific person, place or thing**. But the translators, once again, falsely give the impression that here "*christos*" refers to "Christ" as in Jesus Christ. In this case, however, it simply means anointed or anointing, which carries the idea of consecrated or set apart as holy.

Furthermore, the grammatical construction of the word *christos* in Ephesians 2:12 (*christon* – genitive case) signifies something described or belonging to the anointed. "Anointed" can refer to the anointed people of God that is, Israel.[5] So, applying *christon* here, Paul was saying to those in the church in Ephesus, who were Gentiles or nations, that **they were once separate or separated from the anointed people of Israel**. And, of course, the history of the house of Israel shows they were indeed divorced of God and considered "not My people" (Hosea 1:9). They were separated or cut off from the remaining anointed people of God represented by the house of Judah and, therefore, were no longer considered as anointed, consecrated, or belonging to the holy people of God.

Likewise, in Ephesians 2:12, Paul goes on to say that they were "excluded from the commonwealth of Israel." The word "excluded" also means alienated, which **implies a previous relationship**. For example, it wouldn't make sense to say someone is excluded from a family and disowned as a member of that family unless there was a previous relationship with that family. It's the same idea that one cannot be excommunicated from a church unless they were first members of that church. Neither can someone be fired from a job unless they were formerly employed.

Furthermore, the grammatical tense of the Greek word translated "excluded" indicates that previous relationship.[6] So, applied to Ephesians 2:12, "excluded" indicates that the house of Israel was in relationship as the covenant people along with the house of Judah, but at one point in time they were divorced and sent away as God's wife, and excluded from the covenant people from that point on. They were existing at that time in a state as no longer being God's people. That is, they were considered as the "Gentiles" (nations) or "Uncircumcised." Here's how that would look:


718
BC
House of Israel as a part of God's covenant people along with the house of Judah.
(from Egypt to 718 BC)
House of Israel in a continuing state of exclusion as being not God's covenant people, and known as nations ("Gentiles"), and "uncircumcision."
(from 718 BC on)
Assyrian Captivity
House of Israel is divorced, scattered, and excluded as not God's covenant people.

This description in Ephesians 2:12 perfectly fits the history of the house of Israel. The "Gentiles" (the "Uncircumcision" and "far away") were the once forsaken and scattered house of Israel, to whom the gospel was "preached" (v. 17). The gospel of Ephesians 2:17 does not refer to "humanity," but exclusively to one kindred of people, Israel (the near and the far away), within the context of Ephesians.[7] However, there is a second witness confirming the exclusive nature of the gospel as a fulfillment of Old Testament prophecy in respect to Ephesians 2:17.

The Context of Isaiah 57:19, Ezekiel 11:15-17, And Daniel 9:7

There are a number of Old Testament references to one or both of the phrases “far away” and “near.” Isaiah 57:19 represents the closest wording to Ephesians 2:17:

> Peace upon peace to them that are **far off**, and to them that are **nigh**: and the Lord has said, “I will heal them.”
> – Isaiah 57:19, LXX Brenton Translation

Does the context surrounding Isaiah 57:19 tell us the identity of the “far off” and the “nigh” or “near”? Does the evidence of who God was addressing through Isaiah identify these two groups? Consider the following:

House of Judah	House of Israel
God speaks to "Jerusalem," the capital city where the remaining house of Judah resided at this time. (Is. 52:1-9)	
The "sheep" include the house of Judah. (Is. 53:6)	The "sheep" include the house of Israel. (Is. 53:6)
The "married woman" (Is. 54:1) is the house of Judah	The "sons of the desolate one" (Is. 54:1) and "a wife forsaken' (Is. 54:6) is the house of Israel.
Subjects of the "everlasting covenant" include the house of Judah. (Is. 55:3)	Subjects of the "everlasting covenant" include the house of Israel. (Is. 55:3)
	The "dispersed of Israel" are the house of Israel. (Is. 56:8)
"My people" and "the house of Jacob" (Is. 58:1) include the house of Judah.	"My people" and "the house of Jacob" (Is. 58:1) include the house of Israel.
	"Nations" and "sons will come from afar" to the light and glory of God (Is. 60:3-4). Nations were considered as the divorced and dispersed house of Israel.

The context in Isaiah reveals two groups – the house of Judah and the house of Israel. Would this context of Isaiah be consistent with Paul referring to the house of Israel as the "far off" in the context of Ephesians, that is:

- Far off from the anointed people of the house of Judah?
- Far off because they were "excluded from the commonwealth of Israel"?
- Far off because they were "strangers to the covenant of promise"?
- Far off because they had "no hope and were without God" (Ephesians 2:12)?
- Far off because they had been scattered "among the Gentiles" in far off lands?

Yes! It fits the facts of both the contexts of Isaiah and Ephesians. After all, as Isaiah reveals, the house of Israel was represented as the "sons of the desolate one" (Isaiah 54:1) and the "dispersed of Israel" (Isaiah 56:8).

And how about the "near"? Could that represent the house of Judah because:

- They were never divorced by God?
- They remained God's anointed covenant people?
- They were living in the promised land of Israel?
- They represented national Israel?

Yes! The contexts of Isaiah and Israel's history strongly confirm this is the case.[8]

Another Old Testament reference identifying the "far away" is Ezekiel 11:15-17:

Son of man, your brothers, your relatives, your fellow exiles, and **the whole house of Israel,** all of them, are those to whom the inhabitants of Jerusalem have said, "Keep **far from the LORD**; this land has been given to us as a possession." Therefore say, "This is what the Lord GOD says: 'Though I had

removed them **far away** among the nations, and though I had **scattered them** among the countries, yet I was a sanctuary for them for a little while in the countries where they had gone.' "Therefore say, "This is what the Lord GOD says: 'I will gather you from the peoples and assemble you from the countries among which you have been **scattered,** and I will give you the land of Israel.'"

The Lord was speaking through Ezekiel to the Judeans in "Jerusalem" and also to "the whole house of Israel." The "exiles" of both groups were taken in captivity to Assyria.[9] They were "brothers" and "relatives" and "scattered … among the countries" (v. 16). They were all Israelites of both houses who God promised would be reconciled to Himself (Ezekiel 11:18-20). The "far away" were comprised of Israelites.

Finally, Daniel 9:7 plainly identifies the "near" and the "far off" as Israel of both houses:

Righteousness belongs to You, O Lord, but to us open shame, as it is this day—**to the men of Judah**, the **inhabitants of Jerusalem and all Israel**, those who are **nearby** and those who are **far away** in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. – Daniel 9:7

In Daniel's prayer of intercession for his people Israel, he makes it evident that "the **men of Judah** … the **inhabitants of Jerusalem** and **all Israel**" are the ones who are near or "nearby" and far off or "far away." That is, there were some of the house of Judah and a few from the house of Israel that were in the Babylonian captivity (the "near"), and those of both houses that were also scattered "in all the countries" where God had "driven them" during the Assyrian captivity. Obviously, only Israel is in view here as comprising the "near" and the "far off." The Bible is consistent in this description of Israel.

Although there are other Old Testament passages which tie together one or more words or phrases of Ephesians 2:11 with the "near" and "far off "of Israel, the conclusion based on the evidence presented thus far is that the preaching of the gospel relates only

to Israel, some of whom were also called “Gentiles” or “nations” who were “far off.” They were the dispersed house of Israel mainly (along with a good portion of the house of Judah), the twelve tribes who were scattered, and resided among other Adamic nations. Therefore, the recipients of the gospel “preached” here in Ephesians 2:17 does not include other races who also happened to be elsewhere around the globe, but only those of Israel who were “near” and “far off.”

The Text of I Peter 1:24-25

To whom was the Apostle Peter referring who had the gospel “preached” to them in I Peter 1:24-25?

For, “**all flesh** is like grass, and all its glory is like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever.” And this is **the word which was preached** [*euaggelizo*; *Strong’s Greek Dictionary* #2097] **to you**.

And to whom does “all flesh” refer in the context of I Peter?

The Context of I Peter 1:24-25

The answer is revealed in the identity of Peter’s originally-intended readership. He was writing to the “scattered” (I Peter 1:1) or the dispersion. We have already discussed who the “scattered” (Greek: *diaspora*) were.[10] They were the cut off, dispersed, and exiled northern house of Israel as well as many from the house of Judah. This is the same word used in James 1:1 to refer “to the twelves tribes who are **dispersed** [or scattered] abroad” at the time of the Assyrian captivity, over 700 years prior.

Peter also calls his intended audience the “chosen” in I Peter 1:1, recipients of the “salvation” spoken of by “the prophets” of the Old Testament (v. 10), and the “redeemed” (v. 18), which all refer back

to Israel. Furthermore, Peter's audience was identified as "a chosen race," "a holy priesthood" (I Peter 2:5), "a holy nation" (v. 9), and "a people for God's own possession" (v. 9), which likewise are all familiar Old Testament designations for only Israel (see Exodus 19:5-6). According to the context of I Peter then, it was to Israel that this gospel in I Peter 1:25 was "preached" and by which they were also "born again" (v. 23).

Notice that in I Peter 1:25, "the word of the Lord" is directly connected to the word that was "preached." The Greek grammar indicates that "the word of the Lord" and "preached" are **one and the same**. Literally, it reads, "Now this is the word – the gospel being announced **to you**." According to I Peter 1:25, "the word which was preached to you" was the same "word" referred to as the fulfillment of the Old Testament passage of Isaiah 40:6-8.

The Context of Isaiah 40:6-8

A voice says, "Call out." Then he answered, "What shall I call out?" All flesh is grass, and all its loveliness is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. The grass withers, the flower fades, but the word of our God stands forever.

The context of the above passage concerns a message of the prophet to "Jerusalem" (Isaiah 40:2) and "the cities of Judah" (v. 9) in which lived Judean Israelites. Additionally, Isaiah prophecies that God will, "like a shepherd … tend His flock" (v. 11) referring to a wider audience than just Israelites from Judah. The word "flock" throughout both the Old and New Testaments always refers to all Israelites and only to Israelites, and the term "shepherd" to Israel's God, Jesus Christ (see also John 10:1-18).[11]

That Isaiah 40 is speaking to all Israel is confirmed by the familiar prophecy of Isaiah 40:3.

A voice is calling, "Clear the way for the Lord in the wilderness; make smooth in the desert a highway for our God."

As previously stated, this prophecy about John the Baptist as the forerunner of Jesus Christ was fulfilled in the context of the New Testament in Matthew 3:3; Mark 1:3; Luke 1:76; 3:4; and John 1:23. Although John the Baptist preached the gospel message of repentance primarily in Judea, (to whom it came first), it eventually reached the scattered Israelites of the house of Israel (referred to as "nations"). In other words, this "word of our God" (Isaiah 40:8) and the "good tidings" (v. 9) would be proclaimed to all Israel.

Evangelical Christianity runs with the idea that the phrase "all flesh" (Isaiah 40:6) indicates a universal application inclusive of all non-Israelites. But "all flesh" can directly refer either to Israelites, Adam's race in general, or the animals, birds, and so forth. As the Apostle Paul wrote:

All flesh is not the same flesh, but there is one flesh of mankind, another flesh of animals, another flesh of birds, and another of fish. – I Corinthians 15:39

The phrase "all flesh" can be varied in meaning. What it means and to whom it refers must be determined by the **context** in which it is used.

In Isaiah 40:1-11, the Lord God spoke to Israel, and particularly to the Judeans, which was fulfilled in the first century beginning with John the Baptist. But Peter extends the gospel in application to include the lost and scattered house of Israel. "All flesh" must be confined to this context.[12]

Returning to the context of I Peter, "all flesh" (I Peter 1:24) is confined to "scattered" Israel. It was to them that the words in v. 25 apply: "But the word of the Lord endures forever." What word? The next sentence tells us: "And this is the word which was preached to you." The word to Israel prophesied in Isaiah 40 is the same "word" of the gospel fulfilled in the ministry of John the Baptist and Jesus Christ recorded in the New Testament

Scriptures. So, the "gospel," according to I Peter, was to and for Israel, exclusively. There is no one else in view.

Summary

According to the Apostles Paul and Peter, the gospel of Jesus Christ came to Israel in fulfillment of the Old Testament prophecy. The contexts of Romans, Ephesians, and I Peter, as well as the contexts of the corresponding Old Testament passages, all consistently testify that this gospel was the exclusive message of Israel's redemption, reconciliation, justification, and salvation through Christ Jesus. The authentic gospel was for the originally-intended people of Israel – exclusively.

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[1] This, along with other common assumptions within evangelical Christianity, will be further addressed in a later chapter.

[2] This discussion is expanded on in chapters 8 and 9 in *Discover the Story of Your Biblical Heritage*, Book One (YourBibblicalHeritage.com). Briefly, in Romans 9, Paul writes of "Israelites" and "Israel" in contrast to the "Gentiles." It is **assumed** in evangelical Christianity that all Israelites were called "Jews" and all non-Israelites or non-Jews were called "Gentiles." However, in the context of Israel's history **at the time** Paul wrote the book of Romans, national Israel was represented by **only** the house of Judah (the tribes of Judah, Benjamin and some of Levi) in the first century. The other 10 tribes had been divorced by God, cut off from the commonwealth of Israel, and were scattered among the nations. They were no longer called God's people. The translators have erroneously translated from the Latin version "Gentiles" for "nations," and "Jews" instead of "Judeans."

[3] "Ephraim" was another name for, and interchangeable with, the ten-tribed house of Israel who resided to the north of the house of Judah (Isaiah 7:8-9; 11:13; Jeremiah 7:15; 31:9; and Ezekiel 37:16,19).

[4] According to the testimony of the Scriptures in Deuteronomy 4:5-8 and Psalm 147:19-20, **only** Israel was given the Law.

[5] The word *christos* is used in the Old Testament to refer to Israel as the anointed people (I Samuel 2:35; I Chronicles 16:22; Psalm 25:8; 105:15; Habakkuk 3:13).

[6] This is called the perfect tense and generally is an "act or state to a point of culmination and the existence of its finished state." – H.E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, (Toronto, Ontario: The Macmillian Company, 1927), p. 200.

[7] Lawrence Blanchard, *Foundation & Fulfillment of the Old & New Covenant Scriptures*, Book Three, pp. 124-125. YourBiblicalHeritage.com.

[8] Ibid., pp. 127-128.

[9] Along with the house of Israel, Sennacherib's Tablets (Luekenbill, *Ancient Records of Assyria and Babylon*) disclose that **over 200,000 men of the house of Judah (Judah and Benjamin) were also taken captive** by Assyria (referred to as the "fenced citied" recorded in 11 Kings 18:13). Thus, all twelve tribes were represented in the dispersion, although it was typically assigned to the northern house of Isarel.

[10] See chapter 5, pp. 42-43.

[11] For further study, please see Book Three by Lawrence Blanchard, *Foundation & Fulfillment of the Old & New Covenant Scriptures*, chapter 16. See YourBiblicalHeritage.com.

[12] Isaiah 49:26 has "all flesh" referring in context to Israel; see 49:3,5. In Isaiah 66:16 "all flesh" is not clear specifically, although the general context of Isaiah is God's word exclusively given to Israel.

Section Five

The Gospel Influenced By Various Contexts

9

The Gospel in the Context Of the Biblical Story

It has been established and verified that the gospel that Jesus Christ and His Apostles preached and taught was the good news of the Kingdom. We have also discovered that this gospel had its roots in the Old Testament, specifically in regard to Abraham, all Israel, and in fulfillment of biblical prophecy pertaining only to Israel.

In this chapter, we ask the questions: Is the premise that the gospel of the Kingdom pertains exclusively to Israel consistent with the entire biblical context? Can it be verified as true, correct, and certain that indeed the Israelites are the originally intended and exclusive recipients of the gospel? When we read the biblical story, we can discover **the whole context of the Bible** and determine what it is about and to whom it pertains.

The Foundational Principle

If there is agreement that the Bible in its entirety is “God-breathed” and the authoritative and trustworthy written Word of the Living God, we can start with this common ground. By implication,

therefore, therefore, **the Bible does not contradict itself and is consistent as a unified whole.** Furthermore, the contexts of both the Old and New Testaments are in harmony and do not conflict with each other in meaning. We are in agreement with biblical scholars G. K. Beale (Westminster Theological Seminary) and Benjamin L. Gladd (Reformed Theological Seminary) in their book, *The Story Retold, A Biblical – Theological Introduction to the New Testament*, when they said:

> We are convinced that the New Testament stands in continuity with the Old Testament. The books of the New Testament were not written within a vacuum. Israel's story is the church's story.[1]

Yes, the Bible, as God's written Word, must have "continuity" throughout and be without contradiction.[2] God never changes and His "eternal purpose" for His people never changes (Hebrews 13:8; Ephesians 3:10-11).

We are also in agreement with the authors' approach to their book by reviewing the biblical story, beginning with Adam (Genesis to Revelation). However, their interpretation is, perhaps unknowingly, influenced by certain unverified ***assumed*** premises[3] that filter and distort what they conclude the Bible says and means in respect to the originally-intended audience.

The following, then, is our attempt to let the Bible speak for itself as the biblical story is told. Does this story match in consistency and continuity with what we have discovered – that the Israelites were the original and exclusive intended recipients of the biblical gospel?

The Bible is about the Kingdom of God

From the beginning of the creation of Adam in Genesis through Revelation in the New Testament, the God Who revealed Himself was and is always the Sovereign God ruling over His Kingdom. Beginning with the presupposition that the God of the Bible is the

Creator of heaven and earth,[4] all of His creation is the realm of His Kingdom.

For the kingdom is the LORD'S and He rules over the nations. – Psalm 22:28

Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.
– Psalm 145:13

It naturally follows that the Bible is the story about God's rule and reign within His Kingdom domain. God's creation of Adam is the beginning of that story.

The Reason God Created Adam

Genesis 1:26-27 reviews the creation of Adam, explaining how he was created and why:

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth." So God created man in His own image, in the image of God He created him; male and female He created them. – Genesis 1:26-27

Adam was created in God's "image" and "likeness" so Adam would be like God in respect to His divine nature.[5] **Image** is the capacity (spiritual, intellectual, and moral) and **likeness** is to be like God (good, righteous, mercy, grace, understanding, and wisdom). For what purpose? In order to "be fruitful and multiply" and "subdue" and "rule."[6] In a word, **Adam was created in God's image and likeness to take dominion.** It was God's intention to create Adam to rule as administrator of His Kingdom, manifesting it on earth as it is in heaven. Adam ruled in God's Kingdom and was given authority and power to do so. This dominion mandate can be summed up in Psalm 8:4-6:

What is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God,[7] and You crown him with glory and majesty! **You make him to rule over the works of Your hands; You have put all things under his feet** …

However, Genesis 3 and 4 reveal the story of Adam's fall and separation from God because of his disobedience. As a consequence, Adam's ability to carry out God's purpose for him was greatly diminished. Thus began **the rest of the story of God's unfolding purpose and plan to redeem and restore Adam's race to God's image and likeness in order to fulfill the original dominion mandate in God's Kingdom.**

The Kingdom Promised in Abraham

The Bible "is the book of the generations of Adam" (Genesis 5:1). It is the record of the successive physical or natural descendants[8] of the children of Adam and Eve. Though there were many family lines, only one is singled out to be God's people, beginning with Adam's son, Seth, to Noah (Genesis 5:4-32), and then to Abram[9] (Genesis 11:20-26).

God made seven unconditional covenant promises to Abraham. These promises were inherited by Abraham's son Isaac and grandson Jacob and their descendants after them.[10]

In six of these covenant promises, we can begin to see God's plan to restore Adam's dominion mandate:

<u>Be Fruitful & Multiply</u>

- A vast multitude of people
- A multitude of nations
- A blessing to all the families and nations of Israel

<u>Subdue and Rule</u>

- A great and mighty nation
- Kings
- Possess the gates of their enemies

The other promise was the land of Canaan – the land where Israel could thrive and rule. It was to Abraham and his descendants through Isaac and Jacob that these promises were given and to be fulfilled. The restoration of God's Kingdom from Adam through Abraham was unfolding.

The Kingdom Conditionally Promised In Israel

Many years later, the descendants of Abraham, Isaac, and Jacob would be delivered by God from bondage in Egypt through Moses. They were called by Jacob's name, "Israel" (Genesis 32:28). To them God promised that if they obeyed His laws, He would be their God and they would be His Kingdom.

"You yourselves have seen what I did to the Egyptians, and how I carried you on eagles' wings, and brought you to Myself. Now then, ***if*** you will indeed obey My voice and keep My covenant, ***then*** you shall be My own possession among all the peoples, for all the earth is Mine; and **you shall be to Me a kingdom of priests and a holy nation**." These are the words that you shall speak to **the sons of Israel**. – Exodus 19:4-6

This was a conditional covenant: ***If*** you obey … . ***then*** you shall be … .

The covenant promises to Abraham were intended to be fulfilled to Israel (Deuteronomy 28:1-14). But they continually strayed from the laws of God. Because of their disobedience and rebellion, God disciplined them and eventually sent both houses of Israel into captivity. The house of Israel in the north was divorced by God and cast out among the nations at the time of the Assyrian captivity – they were no longer considered God's covenant people. God later punished the house of Judah by sending them to Babylon for 70 years, but He did not divorce them. A remnant returned to Judea after 70 years.

The covenant promises to Abraham were to be conditionally fulfilled at that time. But due to the fact that Israel broke the Old Covenant continually by rebelling against God, there was prophesied a hope of a New Covenant by which God would one day restore all Israel back to Himself according to His original calling and choosing:

"Behold, the days are coming, declares the LORD, when **I will make a new covenant with the house of Israel and with the house of Judah**. It will not

be like the covenant I made with their fathers when I took them by the hand to lead them out of the land of Egypt—a covenant they broke, though I was a husband to them," declares the LORD. "But this is the covenant I will make with the house of Israel after those days," declares the LORD. "**I will put My law within them and in their heart I will write it; and I will be their God, and they will be My people**."
– Jeremiah 31:31-33

Through that New Covenant, the Kingdom of God would be established.

The Kingdom Established in Jesus Christ

It was this New Covenant, ratified by the blood of Christ Jesus, that would restore Israel back to God and to each other, as He promised to His disciples at the Passover meal in the upper room:

In the same way, after supper He took the cup, saying, "This cup is **the new covenant in My blood, which is poured out for you**." – Luke 22:20

The next day, the Lord Jesus would shed His blood on a cross to redeem Israel and initiate that New Covenant. Jesus' resurrection from the dead verified it.

The gospel of the Kingdom was the backdrop for the New Covenant. The Kingdom was being restored to the house of Israel and the house of Judah through the New Covenant. Through the sacrifice of Jesus Christ, He became

For this reason **He is the mediator of a new covenant,** so that, **since a death has taken place for the redemption of the transgressions that were committed under the first covenant,** those who have been called may receive the promise of the eternal inheritance.[11]
– Hebrews 9:15

This exclusively pertained to all twelve tribes of Israel (those under "the first covenant") who received Jesus as their Redeemer, Savior, and King. They were

… rescued from the domain of darkness, and **transferred … to the Kingdom of His beloved Son**.
– Colossians 1:13

The Kingdom was now being restored through Jesus Christ, the King of Israel, and the "last Adam" (I Corinthians 15:45). The unfolding purpose and plan of God was now completed. The Kingdom of God was established and ready to be manifested in and through redeemed Israel – the Kingdom on earth as it is in heaven.

Summary

The context of the Bible from Adam to Abraham to Old Covenant Israel to New Covenant Israel in Jesus Christ encompasses the good news of the Kingdom preached by Jesus and His Apostles. The genealogical record and all the biblical covenants pertain to one people. The subject matter of the Kingdom, as God originally intended it to be manifested through the first Adam to the last Adam,

Jesus Christ, is consistently the same from Genesis to Revelation. This is the biblical story. God's eternal purpose for His people Israel never changed.

The gospel message, in the context of the whole Bible, demands the same subject matter of the Kingdom, which belongs to the same people as the exclusive recipients.

This is the rational and logical conclusion from an objective review of the evidence by which the authentic gospel is understood within the context of the biblical story.[12]

The Authentic Gospel of the Kingdom of God:

- The King, Jesus Christ, the Son of David (Luke 1:32)
- Redeemed His People, Israel (Exodus 19:4-6)

- Through His death and resurrection (Hebrews 9:14-15)
- Establishing the New Covenant between God and the house of Israel and house of Judah (Hebrews 8:8-10)
- Reconciling all Israel into His body, His Church (Ephesians 2)
- In order to reign as King over Israel, the house of Jacob, forever (Luke 1:31-33)
- In order for Israel to take dominion and rule with Jesus, fulfilling Adam's original mandate, the Abrahamic Covenant, and the Davidic Covenant (Ephesians 1:18-23; 2:6)
- This is the eternal purpose of God (Ephesians 3:9-11).

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[1] G. K. Beale and Benjamin L. Gladd, *The Story Retold, A Biblical – Theological Introduction to the New Testament*, (Downers Grove, IL: InterVarsity Press, 2020), pp. xi-xiii. This book is a primer for beginning seminary students on the subject of the New Testament.

[2] That is not to say that we have the Bible in all its parts fully understood, but substantially it is consistent and without contradiction.

[3] This will be the subject of the next chapter.

[4] While God is the Creator of all, the phrase "heaven and earth" is commonly ***assumed*** to refer to the physical realm of the universe and planet earth. I contend that the meaning of this phrase can be more accurately understood from the context of the Bible regarding the structure of God's Kingdom order of authority. See *God's Covenant Creation* (Book Four). YourBiblicalHeritage.com.

[5] For a more complete discussion of God's image and likeness in Adam, please see *God's Covenant Creation*, (Book Four) by Lawrence Blanchard, pp. 183-185. YourBiblicalHeritage.com.

[6] For a more complete discussion of God's commission to Adam, please see *God's Covenant Creation*, pp. 186-188. YourBiblicalHeritage.com.

[7] The Hebrew word translated as "God" in Psalm 8:4-6 is *Elohiym*. The word in the Greek *Septuagint* is *aggelos*, usually translated as "angels."

[8] The word "generations" in Hebrew is *toledah* or *toldah* (*Strong's Hebrew Dictionary* #8435), which means "descent" or "family." *The American Dictionary of the English Language* (1828) identified "generation" as: "The act of begetting; procreation … A single succession in natural descent, as **children of the same parents** … Genealogy … A family; **a race.**" (Noah Webster, *American Dictionary*

of the English Language, 1828, p. 91). Hence, "the generations of Adam" refer to the genetic descendants of Adam.

[9] God later changed Abram's name to Abraham (Genesis 17:5).

[10] See a more detailed account in *Discover the Story of Your Biblical Heritage*, Book One, chapters 1-2. YourBiblicalHeritage.com.

[11] The transgressions committed under the first covenant referred to the Mosaic or Old Covenant and therefore only applied to Israel. (Psalm 147:19-20).

[12] The biblical story is best understood in a historical sequence and is most easily grasped beginning with Abraham. The relevant details of the biblical story can be found in my book *Discover the Story of Your Biblical Heritage*. See the Covenant Heritage Series at YourBiblicalHeritage.com. This methodology can also be found in the example of the Gospel According to Luke:

> … it seemed fitting for me as well**, having investigated everything carefully from the beginning, to write it out for you in consecutive order**, most excellent Theophilus; **so that you may know the exact truth** about the things you have been taught.
> – Luke 1:3-4

Luke's gospel was written down "in consecutive order" to determine "the exact truth." It is the application of this method of Bible study that sets itself apart from all other methods.

10

The Gospel in the Context Of Theological Assumptions

All denominations of evangelical Christianity are unified in the belief that the message of the gospel should be equally applicable to all "human beings" on the planet.[1] This position is based on certain theological ***assumptions*** that are taken for granted as correct, but are not necessarily proven to be true beyond a reasonable doubt. The consensus of ***opinion*** is that the gospel according to Jesus Christ and His Apostles is, in fact, universal in scope without question. This chapter challenges these main assumptions or propositions regarding the recipients of the gospel message to test them against the evidence of the Bible and common sense evaluation about whether these assumptions fit the facts of verifiable experience in our world.[2]

The Universal Gospel and Supporting Hypotheses

We return to the academic textbook, *The Story Retold*, to capsulate their conviction that the gospel should be heard by all

races and racial subtypes on the planet:

From Genesis to Revelation, the Bible presents a single, grand narrative that reveals who we are, who God is, and his goal for **all creation**. It is a rich story that puts God on display for all to see and marvel. This is a story that narrates God's gracious and merciful dealings with **humanity** …

The grand story line of the Bible entails the general pattern of creation, fall, and redemption. Delving deeper into this cycle, the pattern begins with creation and **the divine commission for humanity to rule over the earth and worship the Lord**.[3]

This is the conclusion based on certain theological ***assumptions*** embraced by evangelical Christianity today. These assumptions are only hypotheses unless proven to be true, correct, and certain.

Should these hypotheses be examined? The answer is succinctly stated in the massive theological work, *Integrative Theology*:

All hypotheses, even those whose truth we have *assumed* for years, must be tested for their coherence and viability on standard criteria of truth. If they are true, we need not fear reexamination. **True doctrines will not be found self-contradictory, or unrelated to reality in the external or internal worlds of human experience.** Sound interpretations of a disputed passage of Scripture will without self-contradiction account for all the relevant lines of evidence: the author's purpose, grammar, and word usage; the immediate biblical context; and the broader theological context. Fitting the external givens, the hypotheses should also fit the internal givens. That is, one should be able to live by it without disillusionment or inauthenticity.[4]

"All hypotheses … must be tested …" So, we commence on the ground-breaking task of examining some of the main universal hypotheses.

"Jews" and "Gentiles"

The first theological ***assumption*** believed to be true is that "Jews" represents Israel and "Gentiles" refers to every other "human being" on the planet. From this hypothesis it is deduced

that the gospel should be universally applied since "Jews" and "Gentiles," they say, are inclusive of all races.

However, a closer look at the Hebrew and corresponding Greek words translated as "Jews" or "Gentiles" reveals other meanings.

The Hebrew word most commonly translated "Jew" is *Yehudi* (*Strong's Hebrew Dictionary* #3064) which comes from *Yehudah* (#3063). **The first time it appears in the Old Covenant Scriptures is II Kings 16:6** (translated "Judeans" in the New American Standard Bible (NASB) and "Jews" in the King James Version (KJV).

At that time Rezin king of Aram recovered Elath for Aram, and cleared **the Judeans** out of Elath entirely; and the Arameans came to Elath, and have lived there to this day.
– II Kings 16:6 (NASB)

At that time Rezin king of Syria recovered Elath to Syria, and drave **the Jews** from Elath: and the Syrians came to Elath, and dwelt there unto this day. – II Kings 16:6 (KJV)

The context of II Kings 16:6 was about two kings (Rezin king of Syria and Pekah king of the house of Israel) who invaded the southern house of Judah to make war against Ahaz, the king of Judah. The NASB translated the Hebrew term *Yehudi* correctly, that is, "Judeans" because that's who they were. ***Yehudi* meant Judean of the house of Judah. This word *never* referred to the northern house of Israel anywhere in the Bible. Furthermore, neither *Yehudi* or *Yehudah*, commonly translated "Jew" or "Jews," referred to anyone in the Old Covenant Scriptures other than those pertaining to Judah.** The following authority of biblical Hebrew summarizes the use of the terms.

What does "Jew" mean? It comes from the Hebrew word *Yehudah* – *Strong's Hebrew Dictionary* #3063. Here's the definition from *The Brown-Driver-Briggs Hebrew and English Lexicon*, p. 397:

– depending on the context, *Yehudah* variously means:

1. Son of Jacob and Leah (named Judah)
2. Tribe descended from Judah
3. Nation of the southern kingdom under the dynasty of David, as distinguished from the northern kingdom of Ephraim or Israel
4. Land of Judah

The equivalent Greek word for "Jew" is *Ioudaious* (*Strong's Greek Dictionary* #2453) from #2455 (*Ioudas*) and means Judean, belonging to *Jehudah*.[5] The meaning is the same as the Hebrew word. The term "Jews" ***never*** referred in the Bible to Abraham, Isaac, or Jacob, or the northern house of Israel represented by the ten tribes.

The word translated "Gentiles" or "nations" (Hebrews: *goy* #1471 or *goyim*; Greek: *ethnos* #1484) can, depending on the context, generally mean:

1. Physical offspring from each of Noah's sons:

   These are the **families of the sons of Noah**, according to their genealogies, **by their nations**; and **out of these the nations** were separated on the earth after the flood. – Genesis 10:32

2. Physical offspring from Abraham and Sarah:

   Now the Lord said to Abram … I will make you a great **nation** … – Genesis 12:2

   As for Me, behold, My covenant is with you, and you shall be the father of **a multitude of nations**.
   – Genesis 17:4[6]

In the New Testament, "nation" (*ethnos*) can even refer to the Judean people as in Luke 7:2-5:

And a certain centurion's slave, who was highly regarded by him, was sick and about to die. And when he heard about Jesus, he sent some Jewish [#2453 - *Ioudaious*] elders asking Him to come and save the life of his slave. And when they had come to Jesus, they earnestly entreated Him, saying, "He is worthy

for You to grant this to him; for he loves **our nation** [*ethnos*], and it was he who built us our synagogue."

"Jewish elders" meant elders of the Judeans. In the above passage, the Judean elders identified themselves with "our nation" or the Judean nation or even as the nation of Israel which, at that time, was only represented by the house of Judah. Again, **depending on the context** where "Gentiles" or "nations" is used, it can refer to different people including "Jews" or Judeans of the house of Judah.[7]

Each time the words "Jews"[8] or "Gentiles" (nations) are used, **the context must be consulted to determine their meanings** – who they refer to. But the belief that "Jews" means all twelve tribes of Israel and "Gentiles" means everybody else on the planet has absolutely ***no*** biblical support! Put to the test, this widely assumed belief fails to fit the biblical facts.

Origin of the Races

This next ***assumption*** claims that all present-day races and racial subtypes originated from Adam and Eve. Although Creation Science advocates have presented their ideas about how that happened[9] to try to prove the universality of "humanity," a few questions must be raised in consideration of the validity of this hypothesis:

1. On its face from the text of Genesis 1-11, where does it definitely say or even imply that all races came from Adam and Eve? It doesn't. Only in one's imagination does the Bible even hint at this possibility.[10]

2. How is it genetically possible that two created beings of the same DNA could produce another being of a different DNA?

If Adam was created as the first man[11] and if his wife was likewise created out of the bone of Adam, possessing the same DNA racial coding ("bone of my bones, and flesh of my flesh" – Genesis 2:23), then how is it possible, by the laws of genetic science, to produce an offspring of a different racial DNA? Put simply, is it possible for a pure breeding Caucasian couple to produce an Asian or Negro child? Is it possible for a pure breeding Chinese couple to produce a White child? No. This is impossible.

Understanding Heredity: An Introduction to Genetics confirms this principle of heredity:

> **Every type of living being … has the faculty for reproducing its kind**, which is really the ability to transmit all its characteristics to its offspring by heredity … the essentials, the basic features, the principles, the laws, are found to be identical in all organisms. **We may therefore trust the thousand-fold experience that basic facts about heredity discovered in one organism are true for all.**[12]

This is the "basic facts" of the science of heredity.[13]

Perhaps it never occurred to most people that the first created man and woman could possibly be the father and mother of **only one race** among other already existing races. Is it possible? Is it plausible?

Does such a hypothesis fit the meaning of the first law of nature – "kind after kind" (Genesis 1)? Does it make sense in light of the fact that the Bible is about the record "of the generations of Adam" (Genesis 5:1) and that the genealogical descent has apparent emphasis and importance in Genesis chapters 5-11? If these facts testify of anything, surely they point to the Adamic race as one race in contrast to the many races. There is no "human race" as promoted by evangelical Christianity and the modern-day culture. The fact that only one race could come from Adam and Eve is not a popular belief and is rarely considered. However, it is derived from a logical and rational review of the biblical and scientific evidence.

Universal Words

Another theological ***assumption*** revolves around certain words that are hypothesized to refer to an all-encompassing and universally-inclusive gospel. The main ones are "world, "whoever," and "earth."

World

The most recognized and often quoted Bible verse is John 3:16:

For God so loved **the world**, that He gave His only begotten Son, that whoever believes in Him will not perish, but have eternal life. – John 3:16

Other familiar passages are these:

I have come as Light into **the world**, so that everyone who believes in Me will not remain in darkness. If anyone hears My teachings and does not keep them, I do not judge him; for I did not come to judge **the world**, but to save **the world**. – John 12:46-47

… and He himself is the propitiation for our sins; and not for ours only, but also for those of **the whole world**.
– I John 2:2

The word "world" is ***assumed*** to mean the planet or everyone on it, and thus, is universal. By implication, this hypothesis declares that God loves all "humanity." Naturally, we might assume that "world" is universal in scope since we live in a "global village." That is the modern-day understanding of "world." Global communications and transportation have made the "world" accessible and smaller. But in the context of biblical times, did "world" have a more limited meaning? There are two commonly used Greek words translated "world."

The first one is *kosmos* (Strong's Greek #2889) and is used in John 3:16, and 12:46-47, for example. Let's look at the definition of *kosmos*. What does "world" mean?

Strong's Greek Dictionary #2889 *kosmos*

Definition: orderly arrangement … by implication the world (in a wide **or narrow sense**, including its inhabitants, literally or figuratively).

In Classical Greek: "Regulation of life in human society … In Greek philosophy … *kosmos* is the basic term for **the world-order, the world-system**, the sum total of things preserved by this ordering …"[14]

So, *kosmos* could refer to **a world system** in a wide or narrow sense or to a specific world order. The only way to understand the meaning of "world" is by **the context** in which it is used. Therefore, if "world" (*kosmos*) can be used in a narrow, limited sense and is not always universal in meaning, then that should cast reasonable doubt on **the *assumed* viewpoint that it is always global in scope.**

"World" is used 105 times in the Apostle John's writings out of a total of 183 times in the New Testament. How John used the word "world" must, therefore, be very important in light of its usage and its seemingly all-inclusive nature in John 3:16-17, 12:46-47, and I John 2:2. The first time we see "world" (*kosmos*) in the Gospel of John is in relationship to "the true light" who was Jesus:

There was the true Light which, coming into **the world,** enlightens every man. He was in **the world,** and **the world** was made through Him, and **the world** did not know Him. He came to His own, and those who were His own did not receive Him. – John 1:9-11

Jesus came into the "world," was "in the world," and "the world was made through Him," but "the world did not know Him." So, from this context, is the world inclusive of everyone on planet earth, and if so, how is it that these various representative racial types "did not know Him" for who He claimed to be? How about the Chinese in Mongolia or the indigenous tribes in the Amazon jungle? Did they even know that Jesus existed? We think the answers are obvious and there is no justification for believing

otherwise. "World" (*kosmos*) must have another meaning in some limited sense. It cannot be global here.

In the context of John 1:9-11, doesn't it make more sense to understand that the world that "did not know Him" refers to those to whom Jesus was sent who did not receive Him as their Savior and King? "He came to His own" and they "did not receive Him." Who were His own who did not receive Him?[15] They were Judeans and represented national Israel at that time.

Let's look at some more verses in John where "world" (*kosmos*) is used.

> I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of **the world** [*kosmos*] is My flesh. – John 6:51

The context preceding this verse reveals the historical subject matter of the miracle of the "manna in the wilderness" (v. 49) that God gave to Israel (Exodus 16:1-5). Therefore, the people of Israel (Judeans) who were listening to Jesus would have understood that the "world" referred only to Israel.

In another example, on one occasion Jesus' brothers urged Jesus to "go into Judea" (John 7:3) and show Himself "to the world" (v. 4). How could Jesus go to the land of Judea and also reveal Himself to the rest of the people living on the globe? The context of "world" (*kosmos*) here must be understood in a limited sense and confined to those living in Judea.

Later on, the frustrated Pharisees complained to each other that "the world [*kosmos*] has gone after" Jesus (John 12:19). Did they mean that the Alaskan Eskimos were a part of the "world" that was following Jesus? No, it doesn't make sense because there is nothing in the first century biblical context to remotely suggest this. The context of that time demands a narrow view of *kosmos*, translated "world."[16]

The other Greek word translated "world" is *oikoumene*. This refers to **a land area**, and in the context of the New Testament, "the Roman Empire" (*Strong's Greek Dictionary* #3625). A few examples where *oikoumene* is used:

Now in those days a decree went out from Caesar Augustus, that a census be taken of **all the inhabited earth** [*oikoumene*]. – Luke 2:1

One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine **all over the world** [*oikoumene*]. And this took place in the reign of Claudius. – Acts 11:28

This gospel of the kingdom shall be preached **in the whole world** [*oikoumene*] as a testimony to **all the nations**, and then the end will come. – Matthew 24:14

This word translated "world" carries **a limited** geographical contextual viewpoint.

"World," whenever it is translated as such, can only be objectively understood as to what it refers, and as to whether it is limited or universal in scope, **by the context** in which it is used.[17]

Whoever (All or Every)

Again, like "world" as it is used in John 3:16, what does "everyone" or "whoever" mean?

For God so loved **the world**, that He gave His only begotten Son, that **whoever** believes in Him will not perish, but have eternal life. – John 3:16

"Whoever" in respect to what or whom? More specifically, whoever in respect to what part? In the context of John 3:16 and the word "world" as used in the Gospel According to John, does "everyone" refer to everyone on the planet or is it limited in scope such as whoever within the world system of Israel?

It is ***assumed*** that every time "everyone," "whoever," "all," or "every" is used it means all the "human beings" on the planet. However, could "whoever" refer to whoever within Israel? The

context of John's gospel account and the New Testament is about Israel. All too often, evangelical Christianity interprets the Bible by imposing the modern worldview onto Scripture instead of going back to the original context and usage of the word.

Earth

This word, "earth" is translated from the Hebrew word *erets* (Strong's Hebrew #776) or the Greek equivalent, *ge* (Strong's Greek #1093). Once again, it is typically understood through the lens of our modern-day context and worldview. Whether reading the Genesis creation[18] account, the Flood event of Noah's time, or any other New Testament rendering, "earth" must be understood from **the context** in which it is used.

That "earth" is to be always understood in the Bible as planetary (planet earth) is simply not the case. Academic references discussing *erets* (*eres*) actively promote the "universality and sovereignty," injecting a caveat: "though it is not always clear whether *eres* … means the whole earth." For example, it is said that "the phrase … 'heaven and earth' expresses the totality of the created order" citing Genesis 1:1; 2:4. But then this reference follows with suggesting the idea that "as creator, Yahweh is thus **the universal God** of heaven and earth."[19] The implication, of course, is to project the meaning of "earth" as a planetary entity, including all its inhabitants. But if "heaven and earth" comprise in some citations "the totality of the created order," then in what sense or viewpoint is that created order to be understood? Is it "universal" as we understand it in our modern-day viewpoint, or is it limited as in a biblical covenantal viewpoint? Again, if one begins with a universal premise to interpret Genesis 1:1, for example, the interpretation of "earth" will be universal. But if seen from the biblical, historical, covenantal context, it is limited and refers only to Israel. They are the God-ordained family of Adam's line through Abraham to take dominion as God's called and chosen People. Who the descendants of the biblical Israelites

are today and who they are not will be addressed in the Conclusion and Implications.

There are many instances in the Bible where the word "earth" refers to local land areas. It is widely admitted among scholars that *erets* is understood "in contrast to heaven and the dry land (in contrast to the waters) … physically: the ground on which one stands … geographically: individual regions and parcels of land … politically: some governed areas and countries."[20] Again, the meaning of "earth" depends on the context.

The Greek word *ge* in both the Septuagint (LXX) and in the New Testament is treated in the same manner as *erets.* Only in certain references like "heavens and earth" or "the ends of the earth" is it ***assumed*** that the meaning is universal, encompassing the whole creation or planet. Otherwise, the predominant meaning of earth is confined to a particular land area in various aspects. However, it must be pointed out that "earth" or land can logically be understood symbolically from a **covenant perspective,** specifically the interconnected covenants with Adamic Israel. Understood from this viewpoint, "earth" refers to the covenant land and covenant People. For example, "heaven" means the governing authority over Israel and "earth" means the people of Israel. Thus, it is not in a global, planetary sense.

Here are just a few examples of the use of "earth" from a limited and not global frame of reference as F.A. Filby points out:

> But in Genesis 1:10 "God called the dry land 'earth' "—the word is already restricted to two-fifths of the surface of the entire planet, and this by God Himself. In Genesis 2:11 we meet the word again "… the whole *ERETS* of Havilah" and in v. 13 "… the whole *ERETS* of Ethiopia." Now here the context demands a very limited use of the word. It must mean "land or country." So, too, we have throughout Genesis the *ERETS* of Nod (Gen. 4:16), of Shinar (10:10), Canaan (11:31) … [21] (emphasis in original)

Charles Weisman, in his booklet *Facts and Fictions Regarding Noah's Flood*, also offers a number of instances where a "face

value" reading of the Bible that seems to be global cannot be sustained in the historical context of their particular narratives. He traces the meaning and usage of the Hebrew word *erets* translated "earth," "country," "land," or "ground" as usually meaning "a limited land area rather than the entire planet."[22] Weisman discusses the following passages where the word *erets* refers to a limited land area.

> When God had told Abraham, "Get thee out of thy **country** (*erets*) … unto a **land** (*erets*) that I will show thee" (Gen. 12:1), He did not mean for Abraham to leave the earth and go to another earth or planet.[23] (emphasis in original)

> During the plagues upon Egypt we read that "the rain was not poured upon the earth [*erets*]" (Exodus 9:33). Everyone understands *erets* here to mean only a local land area—the land of Egypt.[24]
> At the time when Joseph was in Egypt there existed a "famine over all the face of the earth [*erets*]" (Gen. 41:56). Was there a famine in Greenland, in the tropics of Africa and South America, in Antarctica, in the Hawaiian Islands? There is no evidence of a global famine at this period of time. However, there was a famine in all the lands that had contact with Egypt at that time.[25]

Of course, many more biblical examples of a limited land area can be used, but from the above it is clear that *erets* doesn't necessarily refer to the entire globe.[26]

The key takeaway here is that the commonly assumed meaning of "earth" as global may not be correct. We appeal to context, especially as it pertains to the entire Bible and Kingdom theme from Adam to Israel.[27]

Summary

Evangelical Christianity believes that the scope of the gospel of the Kingdom is inclusive of all humanity living on the planet. One of the main reasons for this viewpoint is because of its **universal assumptions** of familiar words and concepts. As a result, the biblical context revealing the original intent is set aside for a modern-day context. With an assumed, universally inclusive

viewpoint as a starting place, the popular and accepted interpretation of who the gospel is for must be forced to fit into these hypotheses. As someone intuitively pointed out, "This is the equivalent of drawing a target around an arrow."

The popular belief about the "Great Commission" drawn from Matthew 28:19-20 is that it is still valid for today.

Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and behold, I am with you always, even to the end of the age. – Matthew 28:19-20

This belief is based upon the theological assumption that the gospel is universal and applies to all "humanity." The problem is that, in the context, Jesus addressed this "commission" to His disciples in the first century. But Jesus also said, in regard to the commission He gave His disciples:

But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through **the cities of Israel until the Son of Man comes.** – Matthew 10:23

To assume that this commission is for us today is conjecture because of the limited scope of who this message was intended for at that time during the first century AD. Jesus Himself said His message to His disciples was for "the cities of Israel" in a limited geographical area.

The question must also be asked: Why would Jesus command and commission ***His disciples*** to do something they could not complete – such as going throughout the whole planet preaching the gospel to every race and racial type? This would be an impossible task in their lifetimes. But understood in the first century context, biblically speaking, they ***did*** complete the mission as the Apostle Paul testified in Romans 16:25-26:

Now to Him who is able to establish you according to **my gospel and the preaching of Jesus Christ**, according to the revelation of the mystery which

has been kept secret for long ages past, but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, ***has been made known to all the nations***, leading to obedience of faith …
– Romans 16:25-26

The "gospel and the preaching of Jesus Christ … has been made known to all the nations …" This is a fact that occurred during Paul's lifetime.

Perhaps the phrase "all the nations" meant something different back in the first century than is assumed today. When Jesus, in the same way, commanded His disciples to "make disciples of all nations" (Matthew 28:19) and "go into all the world and preach the gospel to all creation" (Mark 16:15), their concept of "all nations" and the "world" was different than what we think of today. Look at Colossians 1:6:

[… ***the gospel***] ***which has come to you, just as in all the world*** also it is bearing fruit and increasing, even as it has been doing in you also since the day you heard it and understood the grace of God in truth … – Colossians 1:6

According to the Apostle Paul, the Apostles fulfilled their commission in their lifetime "in all the world" of Israel at that time.

Theological assumptions have skewed **the original intent** of what Jesus said and for whom the gospel was intended.

How did this happen? Could it be the slowly growing influence of the modern cultural context of equality, diversity, and inclusion politics? That will be the subject of the next section.

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[1] See chapter 2.

[2] This chapter cannot serve as an exhaustive treatment of these common assumptions, but other references for further study will be given in this chapter.

[3] Beale and Gladd, *The Story Retold*, p. 1.

[4] Gordon Lewis & Bruce Demarest, *Integrative Theology*, (Grand Rapids, MI: Zondervan, 1987-1994), p. 38.

[5] Blanchard, *Discover the Story of Your Biblical Heritage*, pp. 70-71. See YourBiblicalHeritage.com.

[6] Ibid., p. 72.

[7] Ibid., pp. 72-73.

[8] As an aside, but important to consider, is the **assumption** that the people who call themselves "Jews" today are biblical Israelites and that "Israel" refers to "Jews." For that discussion, see *Identifying Biblical Israel Today*, Book Two. YourBiblicalHeritage.com.

[9] It is ***assumed*** that Adam had all the genetic coding that eventually, through differing environmental climates, produced all the races and racial subtypes that exist today. I discuss this theory in detail in *God's Covenant Creation*, Book Four. YourBiblicalHeritage.com.

[10] See *God's Covenant Creation*, Book Four, chapters 1-3 for a thorough analysis of this question.

[11] Once again it is ***assumed*** in evangelical Christianity that Adam, the first "man," was the first "human" or first father of all races. This theory is discussed from a biblical and genetic viewpoint in *God's Covenant Creation*, Book Four. YourBiblicalHerotage.com.

[12] Richard B. Goldschmidt, *Understanding Heredity: An Introduction to Genetics*, (New York: John Wiley & Sons, Inc., 1952), p. 4.

[13] I discuss the science of genetics in *God's Covenant Creation*, Book Four, chapters 4-5.

[14] *New International Dictionary of the New Testament*, Vol. I, p. 521.

[15] Excerpts from *God's Covenant Creation*, p. 162. Specific discussion about how "world" is used in the context of John 3:16, pp. 167-168. YourBiblicalHeritage.com.

[16] Ibid., pp. 163-164.

[17] See *God's Covenant Creation*, chapter 11 for further discussion of the meaning and application of "world." YourBiblicalHeritage.com.

[18] Genesis 1:1 announces the creation of the heavens and the earth. The meaning must be reviewed in light of the whole context of the Bible. This is a subject beyond the scope of this book. Discussion can be found in *God's Covenant Creation*, chapter 10.

[19] Willem A. VanGemeren, *New International Dictionary of Old Testament Theology and Exegesis*, Vol. 1, (Grand Rapids, MI: Zondervan, 1997), p. 519.

[20] Ernst Jenni and Claus Westermann, *Theological Lexicon of the Old Testament*, Vol. 1, (Peabody, MA: Hendrickson Publishers, 1997), p. 173.

[21] Frederick. A. Filby, *The Flood Reconsidered*, (Grand Rapids, MI: Zondervan Publishing House, 1970), p. 82.

[22] Charles Weisman, *Facts and Fictions Regarding Noah's Flood*, (Burnsville, MN: Weisman Publications, 1999), p. 5.

[23] Ibid., p. 6.

[24] Ibid., p. 7.

[25] Ibid., pp. 7-8.

[26] Excerpts from *God's Covenant Creation*, pp. 86-87. YourBiblicalHeritage.com.

[27] This is a very involved discussion, but an important one to consider. I suggest the first four books of the Covenant Heritage Series to get a whole view of the Bible and its context, especially in regard to the phrase "heavens and earth" of Genesis 1:1. YourBiblicalHeritage.com. I also highly recommend *Beyond Creation Science*, by Timothy P. Martin & Jeffrey L. Vaughn, PhD. (Whitehall, MT: Apocalyptic Vision Press, 2001).

Section Six

The Gospel in the Modern Cultural Context

11

The Influence of Secular Culture

In the Introduction of this book, we raised the question as to whether the **consensus of opinion** within evangelical Christianity today regarding the meaning of the gospel has been unduly influenced by modern culture. Is the tail wagging the dog? More specifically, have **assumptions** about the recipients of the gospel of the kingdom arisen out of, and been dictated by, the modern cultural context of **egalitarianism**?[1] Has the power of this prevalent idea supplanted strict grammatical/historical biblical interpretation? Has the message of the gospel, "as the original audiences would have heard it or as the first readers would have understood it,"[2] been recast in the context of modern egalitarian culture?

This chapter presents a brief review of the scope of the proegalitarian viewpoint in various facets of secular society that helps to define and shape culture. Within the paradigm of egalitarianism are related and descriptive conventional words like diversity, multiculturalism, inclusion, racism, social justice, and White supremacy.

Law and Policy

It is commonplace, almost without exception, for politicians occupying all branches and offices at the federal, state, and local levels to openly promote diversity from race to multifaceted gender identity. This is true, not only in America, but in all the other historically White European countries as well. Former president Barack Obama, in his comments regarding the Mexican celebration of Cinco de Mayo, said:

> Today reminds us that America's **diversity is America's strength.**[3]

Likewise, former President Bill Clinton told a group of Black columnists:

> **We want to become a multiracial, multiethnic society** … to prove that we can literally live without … having a dominant European culture.[4]

In an address to students at Portland State University in 1998, Clinton remarked:

> Today, largely because of immigration, there is no majority race in Hawaii or Houston or New York City. Within five years, there will be no majority race in our largest state, California. **In a little more than 50 years, there will be no majority race in the United States.** No other nation in history has gone through demographic change of this magnitude in so short a time … [These immigrants] are energizing our culture and broadening our vision of the world. They are renewing **our most basic values and reminding us all of what it truly means to be American.**[5]

Of course, these are only a few examples of presidents, congressmen, governors, and others in high places, who intend to push racial integration and cultural diversity in our time. Politicians seeking election or appointed positions typically support egalitarian policies whether or not they practice them personally.[6]

Although former President Donald Trump rescinded the diversity training programs of the federal government, there were numerous occasions where, by word or example, he encouraged equality from race to everything LGBTQ.

As we celebrate LGBT Pride Month and recognize the outstanding contributions LGBT people have made to our great nation, let us also stand in solidarity with the many LGBT people who live in dozens of countries worldwide that punish, imprison, or even execute individuals on the basis of their sexual orientation,[7]

Current President Joe Biden made it one of his first priorities to issue an executive order to promote "Diversity, Equity, Inclusion and Accessibility in the Federal Workforce, June 25, 2021." In this order, Mr. Biden related:

Section 1. Policy. On my first day in office, I signed Executive Order 13985 (Advancing Racial Equity and Support for Underserved Communities Through the Federal Government), which established that **affirmatively advancing equity, civil rights, racial justice, and equal opportunity** is the responsibility of the whole of our Government.

Regarding "housing discrimination," President Biden stated on January 26, 2021:

It is the policy of my Administration that the Federal Government shall work with communities to end housing discrimination, to provide redress to those who have experienced housing discrimination, **to eliminate racial bias and other forms of discrimination in all stages of home-buying and renting, to lift barriers that restrict housing and neighborhood choice, to promote diverse and inclusive communities,** to ensure sufficient physically accessible housing, and to secure equal access to housing opportunity for all.[8]

Consider what this political policy implies to homeowners in a demographically segregated community (whether Caucasian, Asian, or Hispanic, for example) who now may discover that the government intends to loan to other ethnicities so they can purchase homes in their neighborhood to make it more racially inclusive. That's what it means when it says "to provide redress … **in all stages** of home-buying and … lift barriers."

Federal agencies fall in lockstep with policies on diversity as well.

U.S. Department of Housing and Urban Development (HUD)

AFFIRMATIVELY FURTHERING FAIR HOUSING (AFFH)

The obligation to affirmatively further fair housing requires recipients of HUD funds to take meaningful actions, in addition to **combating discrimination, that overcome patterns of segregation and foster inclusive communities** free from barriers that restrict access to opportunity based on protected characteristics, which are:

Race

Color

National origin

Religion

Sex (including sexual orientation and gender identity) Familial status

Disability

Generally, in administering programs and activities relating to housing and community development, the federal government, HUD, and its recipients must:

- Determine **who lacks access to opportunity and address any inequity among protected class groups**
- **Promote integration and reduce segregation**
- Transform racially or ethnically concentrated areas of poverty into areas of opportunity

As recently as 2015, the **U.S. Supreme Court** reaffirmed one purpose of the **Fair Housing Act** when it explained that "much progress remains to be made in our Nation's continuing **struggle against racial isolation** … The Court acknowledges the Fair Housing Act's continuing role in Moving the Nation toward a **more integrated society**." [9]

Office of Personnel Management

… we have made important progress toward hiring a workforce that truly reflects America's diversity … But merely **hiring a diverse work force** is not enough. **We must make our workplaces more inclusive**.[10]

All Federal Agencies

All federal agencies have diversity and inclusion policies, such as:

- Security Exchange Commission (SEC)
- U.S. Customs and Border Protection
- Federal Deposit Insurance Corporation (FDIC)
- U.S. Department of Education

The American Bar Association

The American Bar Association is no stranger to diversity either:

The American Bar Association is poised to **mandate diversity training and affirmative action at all of its accredited law schools**, a move top legal scholars say could jeopardize academic freedom and force schools to violate federal law.

The association, which accredits nearly every law school in the United States, is mulling a plan that would require schools to **"provide education to law students on bias, cross-cultural competency, and racism" including a mandatory ethics course instructing students that they have an obligation to fight "racism in the law."** Schools would also be required to "take effective actions" to "diversify" their student bodies—even when doing so risks violating a law that "purports to prohibit consideration of "race or ethnicity.

The American Bar Association is not the only accreditation body **pushing progressivism**. Many of the accreditors for private secondary schools require their members to **integrate social justice into every aspect of their curricula,** centralizing pedagogical power in the hands of bureaucrats rather than teachers.[11]

One day, the only lawyers who will be allowed to practice law may have to prove their political correctness and disregard their conscience. Will every lawyer have to be in agreement with "progressivism" through fighting racism? Progressivism is just another name for Communism.

Civil Rights

Civil rights enforcement, especially in the area of "hate crimes," is always front and center policy of the federal government to equalize race and gender, no matter how unjust that may be.

Foreign Immigration

The flood of foreign immigration into America and other western nations progresses unabated – without an end in sight!

In America, during the Biden administration, there are virtually no controls on foreign immigration:

The Biden administration is acting on a number of fronts to reverse Trump-era restrictions on immigration to the United States. The steps include plans to **boost refugee admissions, preserving deportation relief for unauthorized immigrants** who came to the U.S. as children and not enforcing the "public charge" rule that denies green cards to immigrants who might use public benefits like Medicaid.

Biden's biggest immigration proposal to date would **allow more new immigrants into the U.S. while giving millions of unauthorized immigrants who are already in the country a pathway to legal status**.

The Biden administration has said it will increase the number of refugees admitted to the country.[12]

Emphasis on foreign immigration directly promotes and forces racial diversity and inclusion. Immigration may ebb and flow with changes in political administration, but the damage has already been done. Racial and cultural diversity is here to stay and will exponentially increase by birth rate alone. (As of November 2021, immigrant population hit a record of 46.2 million according to the Center for Immigration Studies).

Education

One of the main priorities in education, from elementary school to graduate school, is teaching diversity and inclusion. The following is a sample list of resources one may find on the first page of Google:

7 Ways to Support Diversity in the Classroom https://www.prodigygame.com

Improving Diversity in the Classroom - Western Governors University
https://www.wgu.edu

Celebrating Cultural Diversity in the Classroom
https://studentreasures.com

Cultural Diversity in the Classroom
https://www.goguardian.com

Why Cultural Diversity and Awareness in the Classroom Is Important
https://www.waldenu.edu

25 Activities to Teach and Promote Diversity in the Classroom
https://www.signupgenius.com

Preparing for Cultural Diversity: Resources for Teachers
https://www.edutopia.org

Beginning in 2020, the locked-down, highly controlled education system ramped up its diversity agenda teaching the **Critical Race Theory**. What is it? Here are some excerpts:

Critical Race Theory is not the traditional civil rights movement, which sought to provide equal opportunity and dignity without regard to race. Rather, **Critical Race Theory**, and the training to implement it, **is a radical ideology that focuses on race as the key to understanding society, and objectifies people based on race.**

An outgrowth of the European Marxist school of critical theory, critical race theory is an academic movement which seeks to link racism, race, and power.

Systemic racism, in the eyes of critical race theorists, **stems from the dominance of race in American life.**

Self-avowed anti-racists are not only expected to push for equity (i.e. the equality of outcome) in the broader society, but are also asked to **find racism in daily life.** Robin DiAngelo, author of *White Fragility*, writes.[13] "The question is not 'did racism take place?' but rather, 'how did racism manifest in this situation?' "Anti-racists must find these "implicit biases" in all aspects of life, ranging from discussions in the classroom to interactions between colleagues.

Critical race advocates encourage colleges and universities to make necessary changes to accommodate perceived intuitional racism to **create race equality** such as:

Changing Admissions Policies – In an effort **to ensure greater equality of outcome, several universities have taken steps to make their admissions processes more "equitable."**

Implementing Anti-Racism, Bias, and Diversity Training – To get students, faculty, and staff to understand their "implicit biases" …

Changing Curriculum Requirements – Critical race theorists need **to expose the broader public to the supposed racial biases** imbued in long-standing institutions. To do this at the collegiate level, advocates have been pushing for changes in the undergraduate curriculum, ranging from **a mandatory class on anti-racism to forcing instructtors to embed anti-racist ideology in their class material.**

Funding Critical Race Theory Programs and Research – Institutions have poured in thousands, if not millions, of dollars into research on critical race theory and racism, ranging from grants and fellowships to new "anti-racist" institutes.[14]

Christopher F. Rufo, journalist and a senior fellow at the Manhattan Institute, unearths the reality of the Critical Race Theory:

Critical race theory is an academic discipline, formulated in the 1990s and **built on the intellectual framework of identity-based Marxism** … It has been injected into government agencies, public school systems, teacher training programs and corporate human resources departments in the form of diversity training programs, human resources modules, public policy frameworks and school curricula.

Its supporters **deploy a series of euphemisms** to describe critical race theory, **including "equity," "social justice," "diversity and inclusion" and "culturally responsive teaching."**[15]

At the end of the day, **Critical Race Theory focuses in on systemic "White racism" as the one and only culprit to race inequality**. Whatever it takes to expose and dismantle anything remotely perceived as "racist" is fair game. Rufo adds:

… critical race theorists have constructed their argument like a mousetrap. Disagreement with their program becomes irrefutable evidence of a dissenter's "white fragility," "unconscious bias" or "internalized white supremacy." [15]

It appears, under the guise of racial equality, that Critical Race Theory is **an overt anti-White sentiment.** This is not equality based on academic merit and work ethic, but a forced equalization

between Blacks and Whites by means of condemning White people and exalting Blacks (or any other "people of color").

Education today is closely aligned with the world of mental "science."

Meanwhile, the rise of minority advantage has come with a parallel **war on whiteness,** especially in academia. In June, the *Journal of the American Psychoanalytic Association* — "one of the world's most respected publications in psychoanalysis" — **printed a peer-reviewed paper entitled "On Having Whiteness."** The abstract of **the paper describes "whiteness" as a "malignant, parasitic-like condition" requiring "effective treatment consist[ing] of a combination of psychic and social-historical interventions."** It adds, "there is not yet a permanent cure." [16]

But the education system is not alone in this radical push toward diversity and inclusion at the expense of White people. It is rampant in corporate America as well.

Corporate Diversity Training

Do an internet search on business or education diversity policy and you will find hundreds of pages of businesses and training schools proactively promoting diversity. Many businesses now require "diversity training." In corporate America:

40 percent of all businesses now **require "diversity training" in issues of race, gender, and sexual preference**. Such blue-chip companies as Xerox, IBM, and Coca-Cola pay professional educators as much as $10,000 a day for specialized multicultural workshops.[17]

With the destruction of small businesses and fewer employment opportunities since the "Covid" lockdowns and restrictions since early 2020, big corporations employing millions of people are pushing equality and diversity agendas. Again, this is an anti-White program. For example:

AT&T

John Stankey, the CEO of AT&T, wrote to the company's 230,000 employees in an April 2021 email, obtained by journalist Christopher Rufo and published on his website:[18]

Stankey, who took over as CEO in July 2020, urged his workers to make the most of the resources provided by AT&T's anti-racism portal.

"**As individuals, we can make a difference by doing our part to advance racial equity and justice for all,"** he wrote.

"If you are looking for tools to better educate and inform yourself on racial equality, resources are available at Listen. Understand. Act."

The source told Rufo that **employees are asked to sign a loyalty pledge to "keep pushing for change."** They are encouraged to sign up to "intentions" such as "reading more about systemic racism" and "challenging others' language that is hateful."

The source, described as a senior employee, said: "**If you don't do it, you're a racist.**"

"You are the problem": AT&T tells white staff they are racist, asks them to confess their "white privilege" and to promote Defund the Police as part of re-education program by CEO John Stankey.[19]

Bank of America

Bank of America Corporation has implemented **a racial reeducation program that claims the United States is a system of "white supremacy"** and encourages employees to become "woke at work," **instructing white employees in particular to "decolonize [their] mind[s]" and "cede power to people of color."**

BOA executives launched the initiative by encouraging employees to participate in their **"Racial Equity 21-Day Challenge,"** a race-training program funded in part by the bank and **built on the principles of critical race theory,** including intersectionality, **white privilege, white fragility, and systemic racism.**

Key phrases in its "Racial Equity 21-Day Challenge," includes: **white privilege, white fragility, and systemic racism, living a life with white skin privileges, white supremacy, unconscious bias, microaggressions, and systemic racism** and so forth.

As a result of being part of the "dominant culture," **whites are more likely to** "have more limited imagination," "experience fear, anxiety, guilt, or shame," "**contribute to racial tension, hatred, and violence in our homes,**

communities, and world," and, subsequently, "**react in broken ways as a result." People of color, on the other hand, cannot be racist,** because "racism is used to justify the position of the dominant group … and to uphold white supremacy and superiority." Therefore, the discussion guide claims, "**reverse racism and discrimination are not possible**."[20]

Lockheed Martin

In an article exposing Lockheed Martin's diversity training sessions:

Over 1,000 Lockheed Martin execs put through **"white male reeducation" training sessions.**

Lockheed Martin CEO James Taiclet responded to questions from Sen. Tom Cotton about the diversity training the company provided, revealing that **the company put more than 1,000 executives through reeducation in critical race theory since 2007.**

The training, Taiclet said, **was** "**required.**"

The trainings looked to help **deconstruct "white male privilege and culture"** and make them better allies, and had executive leaders repeating over 150 statements on whiteness, heterosexuality, and maleness, as well as reading "I'm tired" statements from people of color and females.[21]
It is common, if not required, for corporations to make sure their **hiring practices represent racial equality – a sort of self imposed affirmative action regardless of the merits of intellect and experience**. – Inside the Corporate Diversity Cult[22]

Increasingly, the evidence shows it's not really about diversity. It's a "war on Whiteness":

Minorities are increasingly becoming privileged while growing numbers of white people face discrimination.

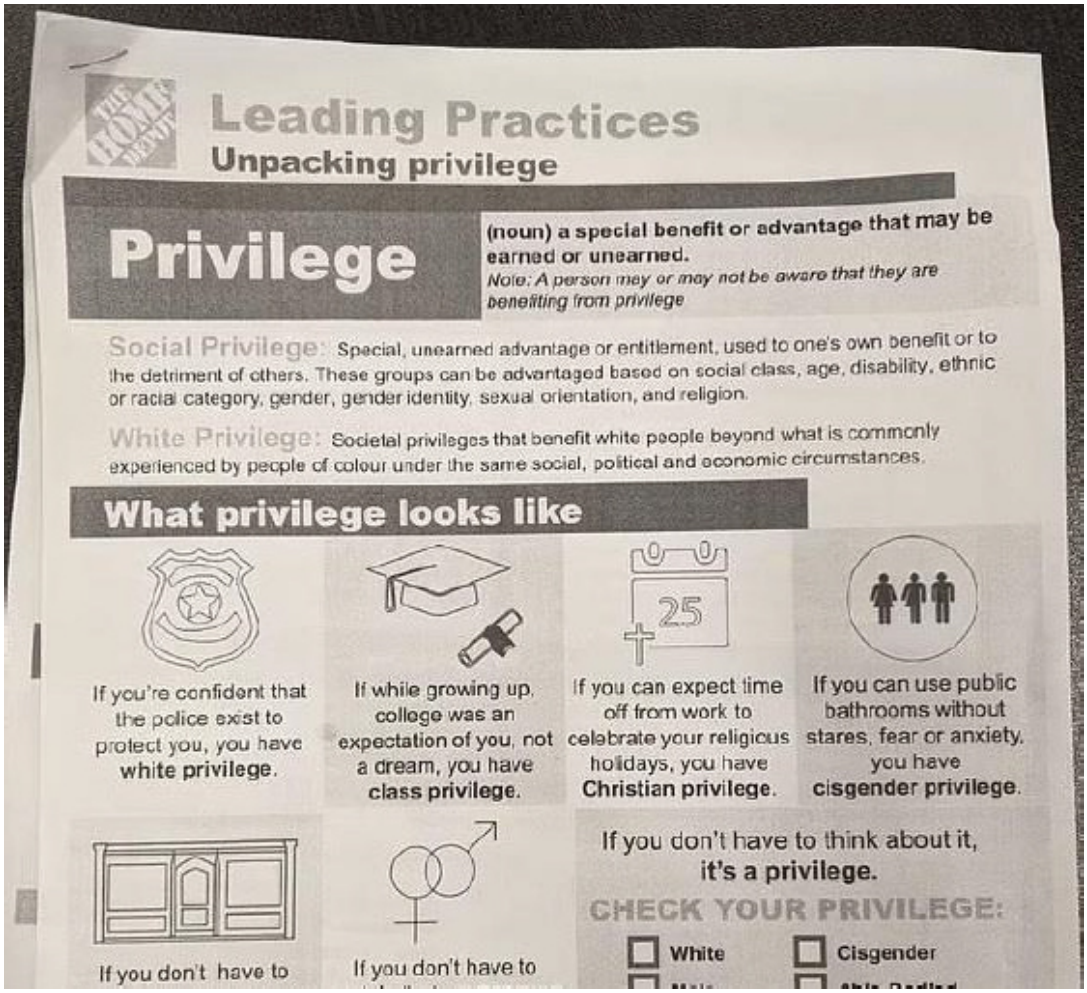
Diversity initiatives have been around for years, but over the past year and a half, innumerable companies and corporations have ramped up their efforts with the goal of "diversifying" their workforce. Tech giant Facebook, for example, has committed to half of its employees coming from "underrepresented communities" (i.e., Black, Native American, and Hispanic) by 2023. Best Buy is hiring one person of color for every three new hires over the next five years. United Airlines has promised that at least half of the pilots they will train in the next decade will be women and "people of color" (currently, only 13 percent of pilots are people of color) … .

Tech giant Meta (formerly Facebook) has committed to half of its employees coming from "underrepresented communities" by 2023. Pavlo Gonchar/SOPA Images/Shutte [23]

Condemning White people and edging them out of the workplace is the corporate "equality" push of the day. Forcing equality and diversity assures that non-Whites get the advantage.

Home Depot

Giant box store, Home Depot, proudly posted this at a Canadian store, entitled "Leading Practices, Unpacking Privilege":


Leading Practices
Unpacking privilege
Privilege
(noun) a special benefit or advantage that may be earned or unearned.
Note: A person may or may not be aware that they are benefiting from privilege
Social Privilege: Special, unearned advantage or entitlement, used to one's own benefit or to the detriment of others. These groups can be advantaged based on social class, age, disability, ethnic or racial category, gender, gender identity, sexual orientation, and religion.
White Privilege: Societal privileges that benefit white people beyond what is commonly experienced by people of colour under the same social, political and economic circumstances.
What privilege looks like
If you're confident that the police exist to protect you, you have white privilege.
If while growing up, college was an expectation of you, not a dream, you have class privilege.
If you can expect time off from work to celebrate your religious holidays, you have Christian privilege.
If you can use public bathrooms without stares, fear or anxiety, you have cisgender privilege.
If you don't have to
If you don't have to
If you don't have to think about it, it's a privilege.
CHECK YOUR PRIVILEGE:
White
Cisgender

Home Depot is telling staff to check their privilege at the door if they are white, male, Christian, and heterosexual.

In pictures from a Calgary Home Depot staff room circulating Twitter, the "Leading Practices: Unpacking Privilege" (see p. 132) policy strives to shame staffers for their "white privilege" which Home Depot defines as "societal privileges that benefit white people beyond what is commonly experienced by people of colour under the same social, political, and economic circumstances." …

The original tweet was retweeted by Dr. Jordan Peterson with his own commentary.

The leading practices tells staffers "if you're confident the police exist to protect you, you have white privilege."

"If while growing up, college was an expectation of you, not a dream, you have class privilege."

"If you can expect time off from work to celebrate your religious holidays, you have Christian privilege."

"If you can use public bathrooms without stares, fear or anxiety, you have cisgender privilege."

"If you don't have to worry about how to get into a store, you have able-bodied privilege."

"If you don't have to explain that your spouse is of the same gender, you have heterosexual privilege."

The policy includes a checkmark list for checking your privilege: "white, male, class, Christian, cisgender, able-bodied, and heterosexual."

According to the policy, racism equals racial prejudice, plus power.

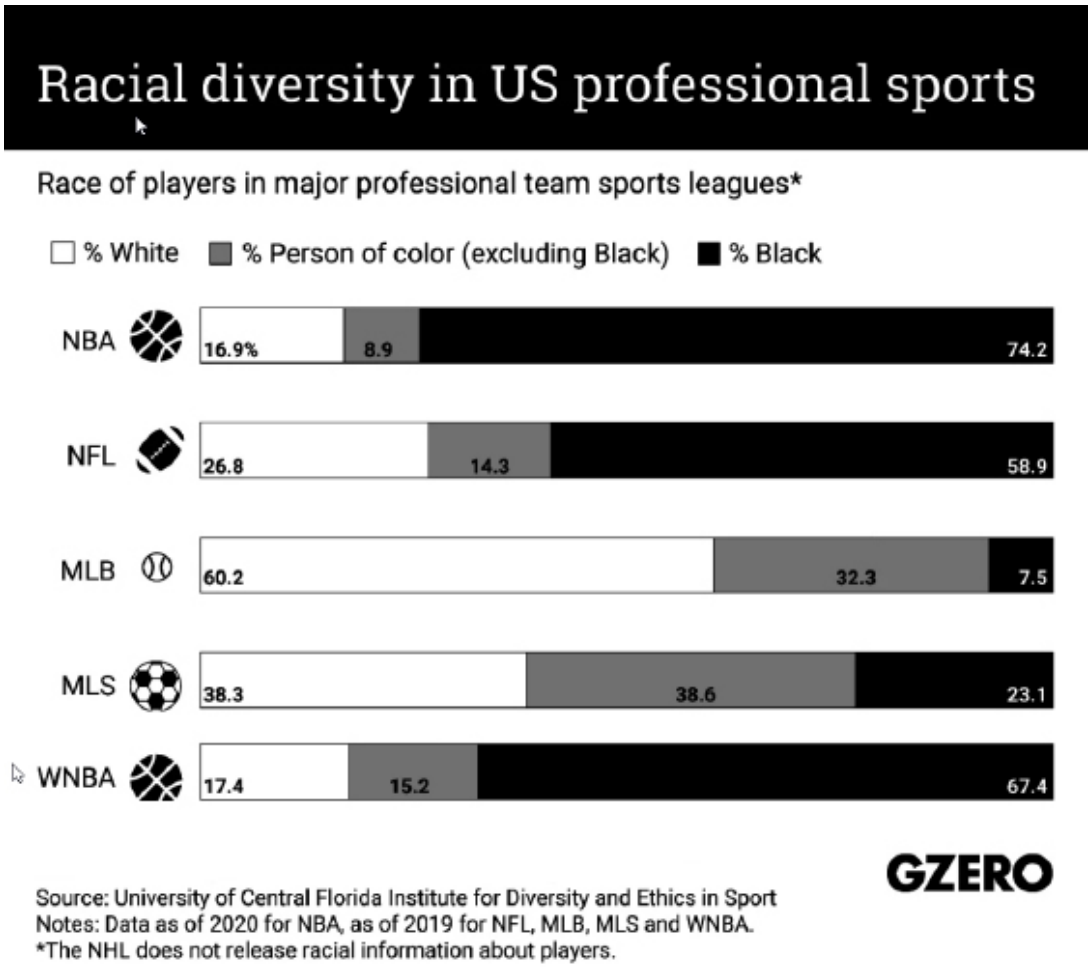
"Racial prejudice is a set of discriminatory or derogatory attitudes based on assumptions coming from preconceptions about race/skin colour," continued the policy.

"Power is the authority granted through social structures and conventions as well as the access to means of communications and resources. This can include authority, privilege, influence, popularity, aggression/threat, etc."[24]

Home Depot, like most national and international corporations, has become the obedient agents of their masters to dispense the diversity, equality, and inclusion narrative.

Diversity and Inclusion in Sports

Though once a segregated venue, sports since the 1960's has become not only integrated racially, but unbalanced in regard to race populations. For example, Blacks are overly represented in college and pro sports (with the exception of Major League Baseball) while being only 13% of the total US population. According to the University of Central Florida Institute for Diversity and Ethics in Sport as of 2020 here is a summation of the race of players in major professional sports leagues:[25]



The over-representation in sports is a "double standard" confronted by Black professor Walter Williams at George Mason University. He explains that the disparity of the higher percentage of Blacks in college sports compared to racial population on college campuses reflect "deviousness and deceit." He explains:

One can understand the absence of concern for diversity in professional sports; they are in it just for the money. But one is left flummoxed by the lack of sports diversity in college sports. After all, you can't listen to any college president or provost speak for more than five minutes before the word "diversity" drops from his lips. Colleges take diversity seriously, and they spend tens of millions of dollars on it. … But, in what appears to be the height of deviousness and deceit, **these diversity-driven administrators allow sports, the most visible part of the college, to be the least diverse and least inclusive.** … You say, "Williams, the reason blacks dominate basketball and football is that they are better than whites." Careful! That's an attitude that could win you a charge of racism. It differs little from suggesting that the reason why not many blacks are nuclear physicists is because they are not as good as whites.[26]

Of course, college sports brings in prestige and money. Certain diversity inconsistencies can be overlooked.

Diversity and Inclusion in Entertainment

In the film industry, from television to commercial advertising, depictions of racial equality, diversity, and inclusion are commonplace. It is difficult to view any of the above entertainment venues without seeing an overt preoccupation with integration of racial types.

As far back as 1917, racial intermixing entered the theaters as romance movies. "The Bronze Bride" (1917) featured a Canadian fur trapper who married an Indian woman. Since then, there have been a multitude of interracial theatrical productions including popular ones like "I Love Lucy" (1951-1957), "The King and I" (1956), "South Pacific" (1958), "West Side Story" (1961), "A Patch of Blue" (1965), "Guess Who's Coming to Dinner" (1967), "The Bodyguard" (1992), "Othello" (1995), "Crazy/Beautiful" (2001), and so forth.

Now, racially-mixed relationships are blossoming in many movies and television shows. Here is a partially updated list of 24 other shows (out of 205 listed) promoting racially-mixed relationships:[27]

Something New
A Bronx Tale
Belle
Mr. and Mrs. Loving

Sally Hemings: An American Scandal
Love Actually
Fools Rush In
Cinderella
Our Family Wedding
The Wedding
Pocahontas
Queen
A Walk in the Clouds
Save the Last Dance
Jungle Fever
The New World
The Jeffersons
Othello
Made in America
Parenthood
A United Kingdom
The Courage to Love
Loving
Scandal

Television series and movies like these are saturated with racial integration. How multiethnic Sesame Street for children has evolved!

Commercials

Interspersed with sports and entertainment today are racially integrated commercial advertisements.

Commercials take up 27% of commercial television screen time and are the main source of income for TV and radio stations. In most cases, advertisements on all channels appear simultaneously, so don't try to change the channel, there will be commercials elsewhere, too. Nowadays they have also taken over the Internet. For financial support, websites have to run ads on their pages, the largest share supplied and controlled by Google.[28]

What commercial doesn't have a racially mixed cast today? From beer to potato chips to stock trading, multiracial scenes are so prevalent that one is led to believe that such depictions reflect the reality of American life.

In the idyllic world of TV commercials, Americans increasingly are living together side by side, regardless of race. The diverse images reflect a trend that has been quietly growing in the advertising industry for years: Racially mixed scenarios – families, friendships, neighbor-hoods and party scenes – are often used as a hip backdrop to sell products.

The ads suggest America's ethnic communities are meshing seamlessly, bonded by a love of yogurt, lipstick and athletic gear.[29]

As Charles Gallagher, sociologist at Georgia State University, concluded, advertising is creating a "**carefully manufactured racial utopia**, a narrative of colorblindness."[30] Advertising, in other words, creates a false image of the real world.

Ever see an inner-city schoolyard filled with white, Asian and black teens shooting hoops? Or middle-aged white and Latino men swigging beer and watching the Super Bowl on their black neighbor's couch? Or Asians and Latinos dancing the night away in a hip-hop club?
All it takes is a television.[31]

Watch the commercials with critical inquiry and ask yourself, "Is this reality or is it marketing?" Yet it blends in nicely with secular culture to create a false impression compared to what actually takes place in the real world.

Advertising is not just about diversity. It casts a subtle shadow over White people as bumbling and incompetent fools.

In the United States today, the White population (not including Hispanics) is 57.8%. In real life, **Caucasians** are still in the majority, but now on TV and the Internet, they **are swept under the rug like trash**. Blacks comprise 14% of the U.S. population but appear in 50% of commercials. White actors now appear to promote health insurance, gold, loans, and some medicines. Moreover, **if a White person appears in a commercial, he/she is usually old, sick, a freak, or at the very least, an appendage to a Black partner**. If there's a doctor on the screen, he's usually Black, while the patient is usually White. Caucasian young men appear in **only 4%** of the commercials![32]

Even in the past several years, the majority of non-White actors and actresses in commercials is obviously growing, and depicting **couples of mixed races** is anything but exceptional. Today, White people in commercials are rare in any respect.

A happy interracial family hugging each other while wearing apparel from clothing retailer Old Navy. A smiling Black man giving his white girlfriend an engagement ring in a State Farm insurance ad. And a biracial couple and their kids on a road trip in a vehicle made by Hyundai.

According to Morgan State University Professor Jason Johnson "notes that 70% of interracial commercials from the past four years show a white man with a Black woman. The reality, he said, is a Black man with a white woman is more common in America."[33]

Recently, companies and brands like JPMorgan Chase, Humira, State Farm, Smile Direct Club, Coors Light, Macy's, Tide and Cadillac have featured multiracial couples or families in their advertising.

"There's no doubt that the incidence of these commercials is at least double what it was five years ago," said Larry Chiagouris, a professor of marketing at the Pace University Lubin School of Business.

The prevalence of these commercials "is a reflection of modern society," said Sarah Block, the executive vice president and creative director of Leo Burnett USA, who has worked on several ads depicting multiracial families, including commercials for Kraft.

Marty Kohr, a lecturer in persuasive messaging at the Medill School of Journalism at Northwestern University, cited data from the Pew Research Center to explain brands' interest in depicting multiracial couples and families in their advertising. **In 2017, 39 percent of poll respondents said interracial marriage was good for society, up from 24 percent in 2010**.[34]

Relentless and carefully crafted advertising commercials alter hearts and minds, conforming them to a distorted reality. It's called "programming."

Summary

The secular world system in many sectors is moving in one accord in the promotion and advancement of diversity, inclusion, and equality. It is the leveling of White heritage and culture by means of an increasingly multiracial America as well as other Western countries. It seems as if this whole operation has followed a master plan everywhere you turn.

Literally throwing out intelligence, aptitude, ability, work ethic, and experience, it is obvious that non-White races must be glorified. The cost is less productivity, increased and unnecessary interpersonal conflict, and loss of deserved opportunity no matter what race. To

make egalitarianism pretend to work, it is necessary to put the White race at the bottom of the dog pile.

The secular world is awash in diversity and inclusion, but as we will see, it is also resident in the religious foundation of Judaism and Hinduism. That is the subject of the next chapter.

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[1] Egalitarianism: 1: a belief in human equality especially with respect to social, political, and economic affairs; 2: a social philosophy advocating the removal of inequalities among people.

EGALITARIANISM comes to the English language from the French. We fashioned EGALITARIAN from their ÉGALITAIRE "egalitarian" (which comes from the Latin AEQUALITAS "equality"), and then added our -ISM to it. The word first appeared in English in the late 19th century; our current earliest citation is from 1874, in THE TIMES OF INDIA … https://www.merriam-webster.com/dictionary/egalitarianism#h1

[2] William W. Klein, Craig L. Bromberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation*, Nashville, TN: Thomas Nelson, Inc., 1993), p. 12.

[3] Barack Obama quoted in *White Identity: Racial Consciousness in the 21st Century*, by Jared Taylor, (Oakton, VA: New Century Books, 2001), p. 53.

[4] Ibid., p. 53.

[5] Hua Hsu, "The End of White America?" TheAtlantic.com/magazine/archive/2009/01/.

[6] Lawrence Blanchard, *The Greatest Deception of Our Time*, Book Five, (Sandpoint, ID: Envision Publishing, 2016), pp. 11-12.

[7] Heather Clark, ChristianNews.net, Make Sodom Great Again? Trump's 'Celebrate Pride Month' Tweets Urge Nations to Join in Effort to Legalize Homosexuality https://christiannews.net/2019/05/31/make-sodom-great-again-trumps-pride-month-tweets-urge-nations-to-join-effort-to-decriminalize-homosexuality/.

[8] https://www.whitehouse.gov/briefing-room/presidential-actions/2021/01/26/memorandum-on-redressing-our-nations-and-the-federal-governments-history-of-discriminatory-housing-practices-and-policies/.

[9] https://www.hud.gov/program_offices/fair_housing_equal_opp/affh.

[10] OPM.Gov Policy, Data, Oversight.

[11] https://freebeacon.com/campus/american-bar-association-poised-to-mandate-diversity-training-affirmative-action-at-law-schools/.

[12] https://www.pewresearch.org/fact-tank/2021/03/22/key-facts-about-u-s-immigration-policies-and-bidens-proposed-changes/.

[13] https://robindiangelo.com/wp-content/uploads/2016/01/schroederdiangelo-1.pdf.

[14] https://criticalrace.org/what-is-critical-race-theory/.

[15] https://nypost.com/2021/05/06/what-critical-race-theory-is-really-about/.

[16] https://nypost.com/2022/01/08/minority-privilege-is-now-more-common-than-white-privilege/.

[17] David O. Sacks and Peter A. Thiel, *The Diversity Myth: Multiculturalism and Political Intolerance on Campus*, (Oakland, CA: The Independent Institute, 1998), p. xxvii.

[18] https://christopherrufo.com/white-people-you-are-the-problem/.

[19] https://www.dailymail.co.uk/news/article-10143019/You-problem-T-recommends-articles-staff-stating-white-people-racist.html.

[20] https://www.city-journal.org/bank-of-america-racial-reeducation-program?wallit_nosession=1.

[21] https://thepostmillennial.com/over-1-000-lockhead-martin-execs-put-through-white-male-reeducation-training-sessions.

[22] https://www.amren.com/features/2019/10/inside-the-corporate-diversity-cult/.

[23] Ray Arora, NYPost.com/2022/01/08/minority-privilege-is-now-more-common-than-white-privilege/.

[24] https://westernstandardonline.com/2022/03/woke-home-depot-shaming-staff-for-their-white-privilege/.

[25] https://www.gzeromedia.com/the-graphic-truth-racial-diversity-in-us-professional-sports.

[26] Walter Williams, "Diversity's Double Standard," Wnd.com/2010/01/123191/.

[27] https://www.imdb.com/list/ls064921132/ Of course, these examples will disappear over a short time, but others will take their place.

[28] Jacob Fraden, Why Are Caucasians Vanishing in TV Commercials? https://www.americanthinker.com/articles/2022/01/why_are_caucasians_vanishing_in_tv_commercials_.html.

[29] Associated Press, "Diversity in ads not reflected in real life," SpTimes.com/2005/02/21/Business/.

[30] Ibid.

[31] Associated Press, "Race becomes more central to TV advertising," NbcNews.com/id/29453960/ns/business-us_business/.

[32] Jacob Fraden, Why Are Caucasians Vanishing in TV Commercials?, https://www.americanthinker.com/articles/2022/01/why_are_caucasians_vanishing_in_tv_commercials_.html.

[33] https://www.voanews.com/a/usa_race-america_americans-see-more-interracial-relationships-advertising/6202928.html.

[34] https://www.nytimes.com/2018/06/03/business/media/advertising-multiracial-families.html.

12

The Influence of Hybrid Religious Culture

How did the attitudes and perspective change so radically about race and racial segregation in the last 60 years? Before the mid-1960s, for centuries past, it was common knowledge that there were natural and distinct racial differences well beyond physical appearance. Racial segregation was routinely practiced by all races and racial subtypes. Now, that long history has been condemned and replaced with everything egalitarian. It's all the rage! Diversity, multiculturalism, inclusion, tolerance, and a good dose of evil White supremacy has become the fashion of modern times, putting its indelible mark on evangelical Christianity.

What happened? How did this change so quickly from age-old racial distinctions to racial amalgamation on steroids? Was it a blessed movement of God's Spirit to awaken the masses to acceptance of the gospel of salvation for all "human beings"? Was God now revealing that the past viewpoints and practices of racial distinctions was a long period of spiritual darkness of

wicked, ungodly prejudice, and discrimination? It all sounds so fair, loving, and good – and so biblical.

There is another side to the story, however, that the vast majority of church goers, as well as the high octane "Christian" scholars, either do not know or have kept hidden. For the uninitiated, you will discover in this chapter the major diabolical forces that have manipulated the minds and hearts of many to unreservedly accept and promote the modern culture of egalitarianism as biblical Christianity.

Judeo-Christianity

Much of people's ignorance about what has been, and still is, is due to the commonly-accepted belief system, Judeo-Christianity, operating behind the scenes to create a universal, egalitarian, "Christian" culture. "Judeo-Christian" is an appellation implying that Judaism is the basis for the Christian faith. It is widely acknowledged and **assumed** as true, but it is not.

According to the *Dictionary of Judaism in the Biblical Period*, Judaism is said to be "the religion deriving from God's revelation to Moses at Sinai …" **but also a "religious system" comprising "a variety of closely related religions, past and present**."[1]

Judaism, in other words, is a conglomeration of "related religions."

Another standard biblical reference reveals the underlying reason:

JUDAISM … Properly speaking Judaism ought to be regarded as **beginning with the Babylonian exile**.[2]

The “religious system” of Judaism had its origin in Babylon with its pagan religions.

Historical researcher Michael Hoffman has created a literary masterpiece entitled, *Judaism Discovered*, in which he quotes from Rabbi Ben Zion Bokser who unmasks the lie of the supposed relationship of Judaism with the Christian Bible:

> **This is not an uncommon impression and one finds it sometimes among Jews as well as Christians – that Judaism is the religion of the Hebrew Bible. It is of course a fallacious impression** … whoever would seek to compare the classic Jewish traditions with the biblical world of faith and life would find some startling contrasts … much of what exists in Judaism is absent in the Bible, and much of what is in the Bible cannot be found in Judaism … **Judaism is *not* the religion of the Bible**.[3]

Clearly, the foundation of Judaism is not the Old Testament. In fact, it is inseparably wedded, not to the Bible, but to the **Talmud**. Jewish author Benjamin Freedman, in his exposé of the Jews and what they believe, quoted another Jew, Arsene Darnesteter, in his work called *The Talmud*:

> Now **Judaism finds its expression in the Talmud** which is not a remote suggestion and a faint echo thereof, but in which it has become incarnate … **The study of Judaism is that of the Talmud, as the study of the Talmud is that of Judaism** … They are two inseparable things, or better, they are one and the same.”[4]

The Talmud was not the written Old Testament law, but was handed down as the “oral traditions of the elders,” beginning in Babylon, to the Pharisees (see Mark 7:1-13), to today’s rabbinic Judaism.[5] Judaism is the religion of the people today who call themselves “Jews” for political purposes. The identity of the “Jews” will be addressed in the Conclusion and Implications.

The point here briefly lays the foundation to understand that Judaism has now been unwittingly integrated into modern evangelical “Christianity.” Although there is much other critical information of what Judaism teaches,[6] we will confine our

discussion to the subject matter of the modern influence promoting the egalitarian culture.

Judaism, Jews, and Egalitarianism

The forces from the religion of Judaism and the Jews have been instrumental in fostering the ideas of a "universal Brotherhood" and cultural and racial diversity:

> The great ideal of Judaism is not that Jews shall be allowed to flock together one day in some hole-in-the-corner fashion, for, if not tribal, at any rate separatist objects but that **the whole world shall be imbued with Jewish teachings,** and that in a **universal Brotherhood of Nations—**a greater Judaism, in fact—**all the separate races and religions shall disappear** … [7]

Ideas, such as racial equality through the dialectics of **democracy,[8] racial tension, and cultural tolerance** have been heavily emphasized by the Jewish power:

> The **egalitarian tendencies** of Jewish religion and life fostered democratic feelings at all times … In the 19th cent., the Jews of Europe … threw their weight everywhere on the side of democracy. They were thus active in movements of this period, both "revolutionary" and constitutional, **to secure the establishment of democratic government** in all countries.[9]

> We just realize that **our party's most powerful weapon is racial tension.** By propounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould them to the program of the **Communist Party**. In America we will aim for subtle victory. While **inflaming the Negro minority against the whites**, we will endeavor **to instill in the whites a guilt complex** for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions and in the world of sports and entertainment. With this prestige, the Negro will be able to intermarry with the whites and begin a process which will deliver America to our cause.[10]

> American Jews are committed to **cultural tolerance** because of their belief, one firmly rooted in history, that Jews are safe only in a society acceptant of a wide range of attitudes and behaviors, as well as a diversity of religious and ethnic groups. It is this belief, for example, not approval of homosexuality, that

leads an overwhelming majority of American Jews to **endorse "gay rights"** and to take **a liberal stance on most other so-called "social issues."**[11]

The Jewish/Masonic collaboration composed the words "Liberty, Equality, Fraternity" that would come to perfectly depict the equality and brotherhood theme of almost every news program, drama, sitcom, commercial, every establishment magazine, organization, school, and every domestic and foreign policy. *The Protocols of the Learned Elders of Zion* reveals the Jewish program now manifested in our time:

> The words of the liberal, which are in effect the words of our **masonic watchword,** namely, "**Liberty, Equality, Fraternity**," will, when we [the Jews] come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "**The right of liberty, the duty of equality, the ideal of brotherhood.**" That is how we shall put it—and so we shall catch the bull by the horns … [12]

Judaism and the Jews promoted "equality" under the banner of "the ideal of brotherhood."

Judaism, Jews, and World Dominion

Few people realize that the religion of Judaism and the Jews who carry it out have an overall **goal of complete world rule through advancing racial and cultural equality.** Equality was the intended outcome of Jewish-created Socialism and Communism. The term "Communism," for example, is rarely discussed in today's world and has undergone a name change to "progressivism." Still, it is the same and Judaism is synonymous with it:

> **Two of the great sins of Judaism and the Jews are communism and internationalism** … And it is the greatest credit of Judaism and the Jews that they are identified with communism and internationalism.[13]

> **The most heinous crime of Judaism and the Jews is Marxism.**[14]

In the last hundred years Jews have been deeply involved with all the radical movements, from socialism to anarchism to communism.[15]

The communists are Marxists, Bolshevists, internationalists, Jews, enemies of the Aryans and their culture; Soviet Russia is ruled by Jews and barbarians that are incapable of culture.[16]

It is not an accident that Judaism gave birth to Marxism, and it is not an accident that the Jews readily took up Marxism. **All that is in perfect accord with the progress of Judaism and the Jews.**[17]
Some call it Marxism – I call it Judaism.[18]

The above quotations are from the Jews themselves.

It is this Judaism and the Communist cause that has as its end goal world dominion. The following are some general statements[19] mostly from Jews about their plan for world dominion. Within them you may be able to catch a glimpse about the ways and means Zionist Jews work toward this goal.

The Jewish people as a whole will be its own Messiah. It will attain world dominion by the dissolution of other races, by the abolition of frontiers, the annihilation of monarchy, and by the establishment of a world republic in which the Jews will everywhere exercise the privilege of citizenship. In this **new world order** the Children of Israel [modern-day Jews misnamed] will furnish all the leaders without encountering opposition. The Governments of the different peoples forming the world republic will fall without difficulty into the hands of the Jews. It will then be possible for the Jewish rulers to **abolish private property,** and everywhere to make use of the resources of the state. Thus will **the promise of the Talmud be fulfilled,** in which is said that when the Messianic time is come, **the Jews will have all the property of the whole world in their hands.**[20]

Key Jewish international banker, James Warburg, told the Senate Foreign Relations Committee:

We shall have world government, whether or not we like it. The question is only whether world government will be achieved by consent or by conquest.[21]

Major Robert H. Williams wrote concerning B'nai B'rith, a secret Jewish fraternity organized in 1843. He exposed the philosophies

behind world dominion:

Its name, meaning "Sons of the Covenant," suggests that the 12 men who organized the fraternity aimed at bringing about the fulfillment of "the Covenant," or **the supposed Messianic promise of rulership over all peoples.** To rule all peoples, it is first necessary to bring them together into a world federation or world government—which is **the avowed aim of both Communists and Zionists**.[22]

The United Nations and its predecessor, the League of Nations, was a Jewish idea and a main vehicle by which world dominion would come into being – a new world order.

In order to advance Jewish interest, "equality" became the vehicle that was used. The Declaration on Race and Racial Prejudice, under the preamble to the Constitution of UNESCO (The United Nations Educational, Scientific and Cultural Organization) adopted November 16, 1945 states in part:

… the essential **unity of the human race** and consequently the fundamental **equality of all human beings** and all peoples, recognized in the loftiest expressions of philosophy, morality and religion, reflect an ideal towards which ethics and science are converging today … that all peoples and all human groups, whatever their composition or ethnic origin, contribute according to their own genius to the progress of the civilizations and cultures which, in their plurality and as a result of their interpenetration, constitute **the common heritage of mankind** … .

… to play a vigorous and constructive part in the implementation of the programme of the **Decade for Action to Combat Racism and Racial Discrimination** …

… **All human beings belong to a single species and are descended from a common stock.** They are born equal in dignity and rights and all form an integral part of humanity.

Racism includes racist ideologies, prejudiced attitudes, discriminatory behavior, structural arrangements and institutionalized practices resulting in racial inequality as well as a fallacious notion that discriminatory relations between groups are morally and scientifically justifiable …

Such statements could be taken right out of many evangelical Christian churches, denominations, or organizations without

alteration.

Judaism, Jews, and Immigration

Another area of Jewish egalitarian influence has been to promote **foreign immigration** to flood America and other western countries with massive, uncontrolled immigration.

Jews therefore have a powerful interest in immigration policy: Hence the endeavor of the Jews to control the immigration policy of the United States. Although theirs is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill … **The systematic campaign in newspapers and magazines to break down all arguments for restriction and to calm nativist fears** is waged by and for one race. Hebrew money [the author, E.A. Ross, is referring to Jews, **not** the biblical Hebrews] is behind the national Liberal Immigration League and its numerous publications.[23]

Was it not the Jewess Emma Lazarus who penned the famous words written on the Statue of Liberty as a tribute to Jewish interests in the non-White immigration policy in America?

Give me your tired, your poor, your huddled masses, yearning to breathe free …

The Jews knew that to effectively advance their world dominion and agenda through immigration, the American Anglo-Celto-Saxons would have to be manipulated into a false guilt by being portrayed as discriminatory bigots if they resisted foreign immigration. The immigration campaign did the job in nurturing a more pluralistic society by eliminating barriers of racial discrimination.

It was only after World War II that **immigration law was drastically changed to eliminate such discrimination.**

In one of the first pieces of evidence of its political coming-of-age, **the Jewish community has a leadership role in effecting those changes.**[24]

The Census Bureau has just reported that about half of the American population will soon be non-white or non-European. And they will all be American citizens … **We have been nourishing the American climate of opposition to ethnic bigotry** for about half a century. That climate has not yet been perfected, but the heterogeneous nature of our population tends to make it irreversible and makes our constitutional constraints against bigotry more practical than ever.[25]

The following is from Kevin MacDonald's *Jewish Involvement in Shaping American Immigration Policy, 1881-1965: A Historical Review:*

Beginning with Horace Kallen, Jewish intellectuals have been at the forefront in developing models of the United States as a culturally and ethnically pluralistic society. Reflecting the utility of cultural pluralism in serving internal Jewish group interests in main-taining cultural separatism, Kallen personally combined his ideology of cultural pluralism with a deep immersion in Jewish history and literature, a commitment to Zionism, and political activity on behalf of Jews in Eastern Europe.[26]

In 1952 Truman established the Commission on Immigration and Naturalization to advocate

… for abolition of the national origins system and portrayed supporters of the 1924 act and of the revisions included in the McCarran-Walter Act as racists. The commission's report stated that, "**America was founded upon the principle that all men were created equal … that differences of race, color, religion, or national origin should not be used to deny equal treatment or equal opportunity**."[27]

The statement "all men were created equal" is a popular phrase today interpreted to mean all races. But this statement is taken completely out of its historical context. Originally it only referred to White people, as the first immigration and naturalization law passed by Congress in 1790 was only for "a free white person."[28]

The Immigration Act of 1965 was the beginning of what we are now witnessing as unbridled non-White immigration. Preparation to formulate and pass that Act also had heavy Jewish involvement including, but not limited to, the American Jewish Committee and Abba Schwartz of the State Department who

called himself the "architect" of the Kennedy-Johnson immigration policy.[29] Foreign immigration and the national laws and policies that followed were nurtured by the Jews and served to support and promote racial and cultural diversity.

Judaism, Jews, and Anthropology

Prior to Franz Boas (1858-1942), a German-Jewish intellectual, anthropology was understood on two foundational categories: genetics and environment. Races were distinct and that was, for the most part, hard coded into their DNA. That belief all changed when Boas began teaching at Columbia University in 1896. His views of race eventually permeated all academia:

> Boas engaged in a "life-long assault on the idea that race was a primary source of the differences to be found in the mental or social capabilities of human groups. He accomplished his mission largely through his ceaseless, almost relentless articulation of the concept of culture" …
>
> "Boas, almost single-handedly, developed in America the concept of culture, which, like a powerful solvent, would in time expunge race from the literature of social science."[30]

Race would come to be defined as only a construct of social culture apart from genetic science.

Briefly, the Boas School "succeeded in conveying the impression that it believes the races equal in inherited capacities."[31] As in the case of all Jews and their organizations that support and promote racial equality and integration, Boas was motivated by immigration reform, anti-racism, and opposed all forms of anti-Semitism (that is, anti-Jew).[32]

> By 1915 the Boasians controlled the American Anthropological Association and held a two-thirds majority on its Executive Board. In 1919 Boas could state that "most of the anthropological work done at the present time in the United States" was done by his students at Columbia. **By 1926 every major department of anthropology was headed by Boas's students, the majority of whom were Jewish.**[33]

The centuries-old science of genetics[34] defining and accounting for racial differences was cast aside in order to advance equality and integration indoctrination.

Judaism, Jews, and the Media

Not only did Jews influence immigration policy and science in academia, they also **controlled communications** through the news media and the entertainment industry in order to dominate the cultural egalitarian narrative:

Under orders from Jacob Schiff, the CFR [Council on Foreign Relations] is founded by Ashkenazi Jews, Bernard Baruch and Colonel Edward Mandell House … Indeed, the formation of the CFR was actually agreed in a meeting on 30 May 1919 at the Hotel Majestic in Paris, France …

The first job of the CFR is to **gain control of the press**. This task is given to Jew John D. Rockefeller, who sets up a number of national news magazines such as *Life* and *Time*. He finances the Jew Samuel Newhouse to buy up and **establish a chain of newspapers** all across the country, and another Jew Eugene Meyer, who would go on to buy up many publications such as *The Washington Post* and *Newsweek*.

The CFR also needed to **get control of radio, television and the motion picture industry.** This task is split amongst the international bankers from Kuhn Loeb, Goldman Sachs, the Warburgs, and the Lehmanns. Interestingly the Jewish *Encyclopaedia Judaica* would have the following to say on this subject:

"All the large Hollywood companies, with the exception of United Artists, were founded and controlled by Jews."[35]

These venues allowed their egalitarian propaganda to program hearts and minds. The list of references to verify this fact is not difficult to find.[36] The idea was total control over what people hear and see from a Jewish viewpoint so it may become the "Gentile" viewpoint.

Dispensing Dharma

There is another powerful influence that moved in alongside the teaching of the Jews and has permeated evangelical Christianity to create a culture of equality and diversity. Although its origins go back to the ancient international trade cartels out of India,[37] it had its effective beginning in America in the 1960s. The "Hindu movement" was "founded in 1965" as Hare Krishna[38] during the destabilizing period of time when the Vietnam conflict began to heat up. Young people, especially, began to be disillusioned with yet another meaningless "war"[39] and were highly vulnerable to radical movements and the drugs and free sex culture. The Hindu religion moved in to proselytize them with attractive teachings of "tolerance" and the ecumenical teaching that "all gods are one." The underlying "hallmark of secret-Hindus is their **insistence on integration** – the integration of practices, beliefs, things and persons …"[40]

The centerpiece of Hindu teaching is **dharma**, which required "that one must not discriminate because of race, religion or national origin."[41] In this way, there would be no opposition to open borders and racial or cultural integration so that a one-world system could be established to enhance international commerce – a global, one world economic system.

The practical definition is:

DHARMA: Buddhist teaching to pacify divergent populations; to facilitate rule and expedite trade. Dharma – acceptance, non-violence, tolerance of different peoples and their gods and obedience to one's rulers.

Hinduism is the religion of the international merchant. Hindu-India with 200,000,000 gods and 5,000 active religions maintains order by enforcing Dharma-brotherhood. **Dharma is the single thread of conformity required of each of its vastly different religions**.[42]

The end game of Hinduism: "The World is One Family" (vasudhaiva kutum ba kam).

Evangelical Christianity "may object to Hinduism and prefer their own religion. This is their privilege. All that is required is that they practice *Dharma* – tolerance – and not criticize other religions."[43]

For the biblical Israelites, the Covenant People chosen by God to be separate,[44] the Dharma teaching of integration is an anathema. Our God commanded, "You shall have no other gods before Me" (Exodus 20:3).

The Hindu culture has impacted evangelical Christianity, morphing it into a **hybrid Hindu-Christianity.**

Summary

What if it was discovered by evangelical Christianity that every sector of society has been and continues to be under the dominant influence of a relatively small group of people – the Jews? The result is a focused frame of reference with one voice and little opposition to promote diversity, inclusion, pluralism, and of course, evil White people (White supremacy).[45] Without understanding the impact of Judaism and the identity of today's Jews, the truth of the modern-day cultural context and its effect on Christianity cannot be fully exposed. This will be discussed in the Conclusion and Implications.

The reality is that Judaism and the Jews have almost single-handedly created the modern culture of egalitarianism. This truth will be difficult to understand and accept because of evangelical Christianity's love affair with them. Until objective, dispassionate research[46] is done to learn, unlearn, and relearn, it will be impossible to understand how the biblical gospel of the Kingdom has become distorted through the tinted glasses of Judaism and the Jews. It has become another gospel based on the

modern egalitarian worldview. Thus it is no longer the gospel of the Kingdom.

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[1] Jacob Neusner and William Scott Green, Editors, *Dictionary of Judaism in the Biblical Period*, (Peabody, MA: Hendrickson, 1996), p. 346.

[2] Merrill C. Tenny, General Editor, *The Zondervan Pictorial Encyclopedia of the Bible*, (Grand Rapids, MI: Zondervan Publishing House, 1976), under "Judaism," Vol. 3, p. 727.

[3] Michael Hoffman, *Judaism Discovered*, (Coeur d'Alene, ID: Independent History and Research, 2008), p. 190, quoting Rabbi Ben Zion Bokser, *Judaism and the Christian Predicament*, (New York: Knopf, 1966), pp. 59, 159.

[4] Benjamin Freedman, *Facts Are Facts*, (a letter to Dr. David Goldstein, October 10, 1954 – this booklet can be located numerous places online) p. 63, quoting from the English translation of *The Talmud*, by Arsene Darnesteter (Philadelphia, PA: The Jewish Publication Society of America, 1897).

[5] See *Identifying Biblical Israel Today* by Lawrence Blanchard, chapter 25 for more information. YourBiblicalHeritage.com.

[6] See Ibid., chapters 26-28 revealing what Judaism teaches about Christianity, Jesus Christ, morality, and so forth.

[7] *The Jewish World of London*, February 9, 1883.

[8] "Democracy" is based on the concept of majority rule. Another Jewish idea. Why is it that Americans are constantly being told we are a democracy when the *Constitution for the United States of America* clearly states we are to have a "Republican Form of Government" (Article IV, Section 4), which means rule by law – not by majority opinion?

[9] Geoffrey Wigoder, Editor, *The New Standard Jewish Encyclopedia*, 5th Ed., (New York, NY: Doubleday & Co., 1977), p. 541.

[10] Israel Cohen, *A Racial Program for the 20th Century* (1912) quoted by Congressman Abernethy, Congressional Record (1957), p. 8559.

[11] Charles E. Silberman, *A Certain People: American Jews and Their Lives Today*, (New York, NY: Summit Books, 1985).

[12] Professor Nilus (a priest in the Orthodox Church in Russia, 1905) translated to English by Victor E. Marsden, *Protocols of the Learned Elders of Zion*, (1922), Protocol #9, p. 27, 28.

[13] Harry Waton, *A Program for the Jews and An Answer to All Anti-Semites, (New York: Committee for the Preservation of the Jews, 1939)*, p. 74.

[14] Ibid., p. 80.

[15] James Yaffe, *The American Jews*, (New York: Random House Publishing, 1968), p. 250.

[16] Waton, *A Program for the Jews and an Answer to all Anti-Semites*, p. 36.

[17] Ibid., p. 148.

[18] Rabbi Stephen S. Wise, *The American Bulletin*, May 15, 1935.

[19] Ted Weiland, *God's Covenant People: Yesterday, Today and Forever* (Scottsbluff, NE: Mission to Israel Ministries, 1994), Third Edition 1997, quoted and verified all the quotes in this section.

[20] Baruch Levy, in a letter written to Karl Marx, published in *La Revue de Paris*, 1 June 1928, p. 574.

[21] James Paul Warburg, testimony before the U.S. Senate Foreign Relations Committee, February 17, 1950, p. 494.

[22] Major Robert H. Williams in *FECP and the Minority Machine*, p. 10. ("B'nai B'rith" really means "covenant sons of Ai," which refers to a city of Canaan where the cursed and mongrelized Canaanites lived during the time of Joshua. Hence, the Jews are also partly descended from the ancient Canaanites – the avowed enemies of true Israel. More documented information can be found in my book, *Identifying Biblical Israel Today* (Book Two). YourBiblicalHeritage.com.

[23] E.A. Ross, *The Old World and the New: The Significance of Past and Present Immigration to the American People*, (New York, NY: The Century Co., 1914), p. 144.

[24] *Jewish Bulletin*, July 23, 1993.

[25] *Jewish Bulletin*, February 19, 1993.

[26] http://www.kevinmacdonald.net/books-immigration.html. (Sachar 1992, p. 425ff; Frommer 1978).

[27] Samuel Francis, Ed., *Race and the American Prospect: Essays on the Racial Realities on Our Nation and Our Time*, (Mt. Airy, MD: The Occidental Press, 2006), p. 189.

[28] First Congress. Sess. II. Ch. 3. 1790. Chap. II. – *An Act to Establish Rule of Naturalization.* (a). Section I.

[29] Francis, *Race and the American Prospect*, p. 190.

[30] Kevin MacDonald, *The Culture of Critique*, (Long Beach, CA: California State University, 1998/2002), quoting C. Degler, *In Search of Human Nature: The Decline and Revival of Darwinism in American Social Thought* (New York: Oxford University Press, 1991), pp. 61 and 71.

[31] F. Hankins, *The Racial Basis of Civilization*, (New York, NY: Alfred A. Knopt, 1926), p. 323.

[32] *The Culture of Critique*, pp. 23, 251.

[33] Ibid., p. 25.

[34] Now medical schools are embracing "genetic denialism":

Selecting people to lead based on their skills and abilities rather than skin color or sexual persuasion is “malignant,” according to the Liaison Committee on Medical Education (LCME), which accredits all medical schools in North America. The LCME, which is cosponsored by the American Medical Association (AMA) and the Association of American Medical Colleges (AAMC), also now says that there is “no genetic or scientific basis” behind the idea of race. Both the AMA and the AAMC, by the way, released a controversial guide on October 30 about “advancing health equity” through “language, narrative, and concepts.”

– https://www.cracknewz.com/2021/12/medical-schools-embrace-genetic.html

[35] Andrew Carrington Hitchcock, *The Synagogue of Satan: Updated, Expanded, and Uncensored*, (Crestview, FL: Money Tree Publishing, 2006, 2012), pp. 170-171.

[36] See Blanchard, *The Greatest Deception of Our Time*, Chapter 4. Also type in an internet browser, “Jewish control of media.” Also see “Six Jewish Companies own 96% of the World’s Media” (https://defence.pk/pdf/threads/six-jewish-companies-own-96-of-the-world-s-media.35800/); also see “Who Owns the Media” (http://esau.today/who-owns-the-media/).

Video Expose’ of disinformation campaign to manipulate public opinion by the National Union of Israeli Students in concert with the Israeli Mossad Intelligence: https://www.bitchute.com/video/CY3df8doF6Tl/

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(https://www.amazon.com/dp/0976392089?ref_=pe_3052080_397514860).

[37] We are indebted to the late author Richard Kelly Hoskins who documents this in his book, *In the Beginning … The Story of The International Trade Cartel*, (Lynchburg, VA: Virginia Publishing Company, 1995).

[38] Ibid., p. 37.

[39] The Korean and Vietnam conflicts were never declared as wars by Congress. They were created out of, and operated under, the United Nations jurisdiction as “police actions.”

[40] Hoskins, *In the Beginning*, p. 46.

[41] Ibid., p. 50.

[42] Ibid., pp. 52-53.

[43] Ibid., p. 53.

[44] II Corinthians 6:14-18.

[45] In July 2020, the Jewish Anti-Defamation League (ADL) changed its definition of "racism" to:

The marginalization and/or oppression of people of color based on a socially constructed racial hierarchy that privileges white people.

The ADL's previous definition had been:

Racism is the belief that a particular race is superior or inferior to another, that a person's social and moral traits are predetermined by his or her inborn biological characteristics. Racial separatism is the belief, most of the time based on racism, that different races should remain segregated and apart from one another.

– http://www.informationliberation.com/?id=62846.

Then the ADL recently changed their definition in February 2022 to an "interim definition":

Racism (interim definition): Racism occurs when individuals or

institutions show more favorable evaluation or treatment of an individual or group based on race or ethnicity. (Prof. Robert Livingston, *The Conversation*).

Apparently, the ADL isn't really sure what "racism" means. However, the organization still maintains other definitions related to Race and systemic Racism.

Race: … Though many believe that race is determined by biology, it is now widely accepted that this classification system was in fact created

for social and political reasons. There are actually more genetic and

biological differences within the racial groups defined by society than between different groups.

Systemic Racism: A combination of systems, institutions and factors that advantage white people and for people of color, cause widespread harm and disadvantages in access and opportunity. One person or even one group of people did not create systemic racism, rather it: (1) is grounded in the history of our laws and institutions which were created on a foundation of white supremacy:* (2) exists in the institutions and policies that advantage white people and disadvantage people of color … .

*They define the term **"white supremacy" as:** "… a term used to

characterize various belief systems central to which are one or more of the following key tenets: 1) whites should have dominance over people of other backgrounds, especially where they may co-exist; 2) whites should live by themselves in a whites-only society; 3) white people have their own "culture" that is superior to other cultures; 4) white people are genetically superior to other people. As a full-fledged ideology, white supremacy is far more encompassing than simple racism or bigotry. Most white supremacists today further believe that the white race is in danger of extinction due to a rising "flood" of non-whites, who are controlled and manipulated by Jews, and that imminent action is need to "save" the white race."

https://extremismterms.adl.org/glossary/white-supremacy

This change reflects the overt attack on White people as the sole perpetrators of "racism."

[46] To understand the biblical and historical identity of who the Israelites are today, and who the Jews and Gentiles are, we highly recommend Books One and Two of the Covenant Heritage Series by Lawrence Blanchard: *Discover the Story of Your Biblical Heritage* (Book One) and *Identifying Biblical Israel Today* (Book Two), YourBiblicalHeritage.com.

13

The Influence of Evangelical Christian Culture

In Chapter Two of this book, we documented the consensus of **opinion** in modern evangelical Christianity about what the gospel means in respect to whom it applies. Overwhelmingly, that belief concluded that all "human beings" of every race and racial sub-type on the planet are the legitimate recipients of the gospel message. They claim that all are of the same stock, descended from Adam, and "sinners" in need of forgiveness and spiritual regeneration by the Spirit through the blood sacrifice of Jesus Christ. As a result, the primary focus of evangelical Christianity has been to advance an inclusive gospel and multiracial churches, not to mention foreign global missionary work, and support of foreign immigration into the United States of America and other countries of western Europe, particularly.

It should come as no surprise then, that if today's gospel is inclusive of the "human race," that all things multiracial be endorsed and promoted, or at least silently acquiesced to. Like the secular movement within the foundation of Judaism and eastern religions (Chapter 12), evangelical Christianity's

perspective is in agreement. The equality-driven gospel naturally nurtures a "Christian" culture against "racism" and "White supremacy." Evangelical Christianity has become a major player in the modern cultural context, and perhaps the most powerful of all. Herein lies the evidence.

Toward the Multiethnic Church

We begin with a few selected quotes from the March 2021 edition of *Christianity Today* (CT) magazine, which history goes back to its founding over 60 years ago by famous evangelist, Billy Graham. His vison is explained by the magazine:

> Over sixty years ago, the beloved evangelist felt the urgent need for balanced reporting, biblical commentary, and **a loving posture on the social cultural, and theological trends**, issues and opportunities facing Christians.
>
> From that need came a unique vision that has **helped shape the minds and hearts of tens of millions of Christian leaders** ever since.[1]

CT Magazine is now the leading evangelical magazine reaching over 5 million readers and continues that vision to "shape the minds and hearts" in "social cultural, and theological trends." This certainly leaves the door open to an ever evolving theological adaptation to cultural trends of the day.

In the March 2021 edition entitled, "Multiracial Reckoning," Andy Olsen, Editor wrote this:

> **Anyone who takes Scripture seriously must also embrace its promise of a coming multiethnic worship community** comprising "every nation, tribe, people and language" (Rev. 7:9). In the meanwhile, multiethnic churches will be messy, will often be difficult, and for some today, may even feel impossible. But done right, they offer an environment like none other **to model the ways God's love for his people transcends social status, power structures, and credentials.** (p. 7)

Mr. Olsen envisions "multiethnic worship" based upon the universal interpretation of the phrase "every nation, tribe, people and language."[2] This is a common Bible reference and proof-text used to prove that the recipients of the biblical gospel include all "human beings" of every race and racial subtype on the planet. An honest study of this phrase in the book of Daniel in its historical context proves otherwise.

As we move further into this *CT* edition and the cover story article ("The Multiethnic Church Movement Hasn't Lived Up to Its Promise"), Korie Little Edwards, a professor of sociology at The Ohio State University; author of several books, including *The Elusive Dream: The Power of Race in Interracial Churches*; and co-host of *The Elusive Dream Podcast*, offers this featured representative viewpoint. He begins by reciting some studies about the growth of multiracial churches:

> The recent growth in multiracial churches may be linked to changes in racial and ethnic demographics in the US. **In 1990, the national census reported 84 percent of the US population was white. In 2019, it was estimated at 60 percent**. We have also seen a parallel growth in megachurches during this same period. (*CT Magazine*, March 2021, p. 38)

But even though there is more growth of racially diverse churches, Professor Edwards is not happy as he digs deeper into the heart of "diversity":

> Multiracial congregations have gained a greater share of American churches over the past 20 years, but as my colleagues and I have found, they are not delivering on what they promised**. Multiracial churches often celebrate being diverse for diversity's sake. They aren't challenging racial attitudes that reinforce systemic inequality.** (p. 39)

> God has not called the church to "diversity." **God has called the church to oneness. I have no better solution than the gospel of Jesus Christ for this**, and there are a few biblical principles that I believe are essential for the journey toward oneness … .

> To begin, we should mourn with those who mourn (Rom. 12:15). **People of color in this country have experienced great trauma that stems from pervasive racism and racial oppression**—historically and today …

We are all called to a life of repentance (for the kingdom of God is at hand). We —**both white people and people of color—must turn away from our support of white supremacy.** But repentance is not simply an apology; it is an about-face. It is openly acknowledging how we were going in the wrong direction. In America, **that means actively resisting and dismantling white supremacy in our own organizations as a first step to practicing mutual submission and shared power** …

Oneness is not about checking the boxes or parading a diverse representation up front during services. This kind of diversity is what scholars call "cheap" or "thin" diversity. **It masks white supremacy**. This is no gospel. It causes people of color considerable harm …

Multiracial churches have a unique opportunity to confront white supremacy and work out the Good News in intimate community—not merely in theory or in principle, as an ethnically homogenous congregation might …

… **multiracial churches are to be places where every person's belovedness is embraced and celebrated**; where every person is able to come to the table with their gifts and skills as leaders and **contributors to advance the Good News of Christ**; and where **no form of supremacy other than the supremacy of Christ** reigns …

A multiracial church that turns white supremacy on its head, that is a high call indeed. This work must be embraced as a spiritual discipline. (p. 41)

We might as well be tuning into CNN or a racial sensitivity training program sponsored by the government or corporate America. The huge push now for racial equality marches right along in lockstep with politics, the media, education, and a Judaized/Hinduized Christianity: systemic inequality, pervasive racism and racial oppression, actively resisting and dismantling White supremacy. It masks White supremacy, confronts White supremacy, and turns White supremacy on its head. It's "White supremacy" this and "White supremacy" that. Racial equality at any price – solely at the expense of White People. Racial equality, from a predetermined inclusive conviction, is the theological order of the day for modern-day evangelical Christianity.

Evangelical Christianity has seamlessly and obediently merged with secular culture.

Christianity Today Is Obsessed with Diversity and Racism

A word search on the article submissions in the online *Christianity Today (CT)* website reveals literally thousands of related articles on diversity, racism, and White supremacy. Just a few of the many examples:

As a Mixed-Race Christian, I Used to Think Diversity Was Enough
Ministries Can Do Better Than Inclusion-Rider Diversity
Unity in Diversity
Why Don't We Recognize God's Gift of Diversity?
Diversity By Design
Diverse Forms of Diversity
Success in Three Churches: Diversity and Originality
Diversity in the Dorm Room
Shut Up and Embrace Diversity
Preserving the Richness of Racial Diversity
Cultural Intelligence: The Pathway of Inclusion and Justice
Guess Who's Coming to Church: Multiracial Congregations Triple Among Protestants
No More All-White Conference Lineups
Saying Hola to Our Multilingual Reality
The Theology of Multi-Ethnic Church
Multicultural Ministry
Yes, Our Internalized Racism Affects Our Children. Here's How to Handle It.
Preaching Against Racism Is Not a Distraction from the Gospel
Can We Handle the Truth About Racism and the Church?
Presbyterian Church in America Apologizes for Old and New Racism
No Offense: the Dilemma over Unintended Racism
Confessing My Racism
The Rationalization of Racism
Shaming Can't Fix Racism. But Guilt Can.
Up from Ignorance: Awareness-Training and Racism
The Psychopathology of Racism
The Psychodynamics of Racism
The Perils of White American Folk Religion
Recent Shootings Spur Pastors to Call Out White Supremacy

CT Magazine also suggests ten top books on race:[3]

1. *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*
2. *Reconciliation Blues: A Black Evangelical's Inside View of White Christianity*
3. *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation*
4. *Beyond Racial Gridlock: Embracing Mutual Responsibility*
5. *Divided by Faith: Evangelical Religion and the Problem of Race in America*
6. *United by Faith: The Multiracial Congregation As an Answer to the Problem of Race*
7. *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World*
8. *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*
9. *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*
10. *United: Captured by God's Vision for Diversity*

No doubt there will be more books published on this subject in the future. Evangelical Christianity has become saturated with multiracial and multicultural diversity and inclusion.

Evangelical Heavyweights

Popular author, speaker, and adamant advocate for the multi-ethnic gospel is John Piper. He leads the pack to push for the racially-diverse gospel. For example, the following quotes are taken from Piper's article, "Why Christians Love Diversity":

How does God's focus on the diversity of the peoples advance his purpose to be glorified in his creation?

It is an important question to answer for every generation, including our day, when the apparent fears of some white Americans are receiving fresh media attention. Whether the fears are sparked by non-white Muslim refugees,

Latino immigrants, or African Americans protesting injustices, what seems to be missing among many Christians, is a solid biblical conviction that ethnic diversity in the church is a beautiful thing, and part of God's ultimate design for his people …

Perhaps it will be helpful to ponder the reasons why God ordained ethnic diversity and the unified harmony of diverse ethnicities in the family of God. **One diverse body. One chosen race. One royal priesthood. One holy nation. One treasured possession. One family.** And all of this unity blood-bought. Christ did not die for this in vain.

… the strength and wisdom and love of a leader is magnified in proportion to the diversity of people he can inspire to follow him with joy. If you can lead only a small, uniform group of people, your leadership qualities are not as great as they would be if you could win a following from a large group of very diverse people …

By focusing on all the people groups of the world, **God undercuts ethnocentric pride** and throws all peoples back upon his free grace rather than any distinctive of their own.[4]

John Piper's belief dovetails nicely into the sentiment of evangelical Christianity while playing fast and loose with biblical interpretation.

Another well-known and respected scholar is John Stott. In the review article, "Our God is a Global God," Stott is quoted:

"We must be global Christians," he used to say, **"with a global vision, because our God is a global God."** …

Stott recognized an additional benefit that **would adorn the truth of the gospel.** As the leadership of the global church outside the West was strengthened, resourced, and recognized, then the **truly international, multicultural nature of the church** itself would be far more visible and more in line with the biblical portrait of the church.[5]

More bricks to add to the tower of the multi-ethnic, multicultural gospel.

Evangelical Denominations and Organizations

It should come as no surprise that the evangelical Christian world strenuously advocates for a universal gospel. The following is a sample representation of predominate evangelical denominations and organizations documenting their position of racism and White supremacy.

World Evangelical Alliance (WEA)

A knee-jerk reaction to the deaths of selected Black people (George Floyd et. al.) triggered this WEA announcement, in part:

> We condemn racism and the violent abuse of power, call for justice for victims and their families, and exhort churches to **combat attitudes and systems that perpetuate racism**.[6]

How was it determined that these deaths constituted "racism"? Selected media-driven news presentations like this convey predetermined conclusions and responses. What often appears to be obvious in sound bites and selected film sequences isn't necessarily the entire full context of the story. Only when White people are involved with killing a Black is this ever given attention. If it had been reversed, nobody would have noticed, much less reported on it.

And the WEA also published a book about racism by Thomas Schirrmacher entitled *Racism: With an Essay on Caste in India by Richard Howell*.[7]

Evangelical Lutheran Church of America (ELCA)

The following are representative statements regarding racism and White Supremacy from the ELCA:

Freed in Christ: Race, Ethnicity, and Culture expresses the ELCA's calling to celebrate culture and ethnicity. This calling commits the ELCA to **confront racism**, to engage in public leadership, witness and deliberation on these matters, and to advocate for justice and fairness for all people.[8]

3. A Time to **Confront Racism**

All of us sin and fall short of the glory of God (Romans 3:23). **Racism—a mix of power, privilege, and prejudice—is sin,** a violation of God's intention for humanity. The resulting racial, ethnic, or cultural barriers deny the truth that all people are God's creatures and, therefore, persons of dignity. **Racism fractures and fragments both church and society.** When we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize the complexity of the sin, which spreads like an infection through the entire social system. **Racism infects and affects everyone,** with an impact that varies according to race, ethnicity, or culture, and other factors such as gender or economic situation. **This church has often addressed words on racism to white members. We have done so because our mission and ministry are in a society where white people have been favored and hold unequal power to implement their prejudices—socially, politically, and economically.** What has been the case is still the case: skin color makes a difference and white people benefit from a privileged position … **Racism** also can lead to the rejection of self, as when white people internalize guilt or people of color internalize values associated with white culture. It hinders us from becoming who God calls us to be.[9]

Condemnation of White Supremacy and Racist Rhetoric Social Policy Resolution, CA 19.04.18

RESOLVED, we the Churchwide Assembly of the Evangelical Lutheran Church in America do hereby resolve and proclaim that:

1. **White supremacy is racism and we condemn it**;

2. Violent rhetoric against persons of color in the name of so-called "**Christian Nationalism**" is not a true Christian faith. **It is idolatry and we condemn it;**

6. Language that refers to people of color or immigrants with words like "invasion" or "infestation" or "white replacement" is **racism** and **we condemn it;**

8. We call all congregations of the Evangelical Lutheran Church in America to **engage in communal study of the structures and rhetoric that empower and fuel racism and white supremacy** and to take to heart the teaching of Scriptures, so we may all be better equipped to speak boldly about the equal dignity of all persons in the eyes of God.[10]

Lutheran Church—Missouri Synod (LCMS)

The Lutheran Church—Missouri Synod is also "all in" on condemning racism.

Condemning racism

The Lutheran Church—Missouri Synod **condemns racism** and asks its members to combat it in the Church and in society, as recorded in eight convention resolutions:

1971 — Res. 9-32: To Encourage Christian Action to **Combat Racism**

1973 — Res. 9-22: To Continue Efforts to **Combat Racism**

1977 — Res 10-18A: To Make Every Effort to **Eliminate Racism**

1979 — Res 4-11: To Reaffirm Efforts to **Combat Racism**

1981 — Res 8-07: To **Oppose Racism** and Violence

1983 — Res 3-09: To Clarify Position on **Anti-Semitism**

1992 — Res 3-03: To **Combat All Racism**

1995 — Res 2-05A: To Commend for Study the CTCR Document *Racism and the Church*

As the 1992 resolution states, **racism is contrary to God's Word and a sin against Him.**[11]

The Lutheran Church—Missouri Synod has produced, with commendable effort, a 53 page document[12] explaining the various facets of their position on racism entitled, *Racism and The Church: Overcoming the Idolatry.* A few excerpts herein:

As we Christians—who are at the same time saints and sinners—**confront the sin of racism** … – p. 32

The biblical depiction of the total depravity of sinful human beings and of the effects of sin in our life makes it clear that members of **the church also can be guilty of something as deplorable as racism (both by sins of commission and of omission**). – p. 33
One of the more **obvious consequences of racism** in the history of Christian churches in our country **is "white Anglo-Caucasian flight"** from neighborhoods and communities in ethnic transition. **–** p. 36

We in The Lutheran Church—Missouri Synod have before us a wonderful opportunity to commit ourselves to **strive toward making racism a thing of the past**, and to demonstrate before a watching world how people of all cultures and groups can become one in Christ, who has made of many one body for the edification of all. **Racism is sin. –** p. 39 [13]

Southern Baptist Convention (SBC)

The Southern Baptist Convention has historically been separatists, but it has engaged in backpedaling and groveling at the door of religious correctness.

Resolution On Racial Reconciliation On The 150th Anniversary Of The Southern Baptist Convention

WHEREAS, **Racism** has led to discrimination, oppression, injustice, and violence, both in the Civil War and throughout the history of our nation; and

WHEREAS, **Racism** has divided the body of Christ and Southern Baptists in particular, and separated us from our African-American brothers and sisters; and

WHEREAS, Many of our congregations have intentionally and/or unintentionally excluded African-Americans from worship, membership, and leadership; and

WHEREAS, **Racism** profoundly distorts our understanding of Christian morality, leading some Southern Baptists to believe that racial prejudice and discrimination are compatible with the Gospel; and …

Therefore, be it RESOLVED, That we, the messengers to the Sesquicentennial meeting of the Southern Baptist Convention, assembled in Atlanta, Georgia, June 20-22, 1995, **unwaveringly denounce racism, in all its forms, as deplorable sin** … [14]

On the Anti-gospel of Alt-right White Supremacy

WHEREAS, **Racism and white supremacy** are, sadly, not extinct but present all over the world in various **white supremacist movements**, sometimes known as "white nationalism" or "alt-right"; now, therefore, be it

RESOLVED, That the messengers to the Southern Baptist Convention, meeting in Phoenix, Arizona, June 13–14, 2017, **decry every form of racism, including alt-right white supremacy**, as antithetical to the Gospel of Jesus Christ; and be it further

RESOLVED, That **we denounce and repudiate white supremacy** and every form of racial and ethnic hatred as a scheme of the devil intended to bring suffering and division to our society; and be it further

RESOLVED, That we acknowledge that **we still must make progress in rooting out any remaining forms of intentional or unintentional racism** in our midst … [15]

Assemblies of God (AG)

Once again, we return to the manipulated media propaganda shoveling out half-truths about particular Black deaths. The Assemblies of God jumped on the band wagon:

EP Statement on George Floyd, Racism, and Racial Reconciliation

The following is a statement from the Executive Presbytery of the General Council of the Assemblies of God.

We **oppose the sin of racism** in any form.

We call any and all to repentance who have participated in **the sin of racism** through personal thought or action, or through church and social structures, or through inactivity in addressing racism as individuals or as a church.

We pray to God to give us the courage to **confront the sin of racism** where it may be found in our own lives, in our churches, in our social structures, and in our world.[16]

The Assemblies of God wouldn't dare be left out of the fashionable anti-racism crowd.

Pentecostal

Eager to fall in line with the popular religious anti-racism movement, the Pentecostals make their voice heard:

Pentecostals Renounce Racism

Memphis gathering begins mending historic rift.

J. Lee Grady | December 12, 1994

"**Racism** in the Pentecostal-charismatic community **must be eradicated**," B. E. Underwood, head of the Pentecostal Holiness denomination … [17]

They sound pretty serious!

National Association of Evangelicals (NAE)

… the evangelical community needs to do substantially more to address **the insidious sin of racism.** Recent distressing manifestations of racism in our nation should be of deep concern to all who are committed to the gospel of Christ, which transcends barriers of race and social class (1 Corinthians 12:13). **Failure to reach out to all races constitutes a rejection of God's will** and brings scandal to the very gospel we profess to proclaim (2 Corinthians 5:18-20).

NAE also challenges ministers to take greater care in preaching "the whole counsel of God," particularly as it relates to **the sin of racism**.[18]

NAE Condemns White Supremacy

AUGUST 16, 2017 | STATEMENT

The NAE **condemns white supremacy** and all groups, such as the KKK and Neo-Nazis, that champion it. Racism should not only be addressed after tragic events, but regularly in our communities of faith. **Churches in the United States can lead the way in combatting attitudes and systems that perpetuate racism**.[19]

Independent Fundamental Churches of America (IFCA)

The fightin' fundamentalists count themselves weighing in on racism:

BE IT FURTHER RESOLVED that the members of IFCA International acknowledge that **racism, injustice, and violence are individual acts of sin**, which have demeaning and harmful effects on individuals **and society as a whole** … [20]

Evangelical Free (EFCA)

Here are a variety of articles addressing the Evangelical Free Churches of America on racism:

"Once Again, Racism Necessitates a Response" Encouraging the American church to address racism and injustice
May 7, 2020

"Church, Stand Firm Against Racism"
Practical wisdom from a pastor who's lived through 70-plus years of racism
August 25, 2020

"The Gospel of Jesus Christ, the EFCA, and Racism"
Missteps and "must-steps" for believers
August 16, 2017

Webinar – "Helping Students Process Racism, Injustice and Polarization in Their World (EFCA West)"

"Addressing Racism in Your Church"

A conversation between three EFCA leaders on racism.

"Resources to Address Racism"

"Race and the Gospel, Part 4"

The gospel has the power to defeat racism
September 7, 2016 [21]

The Gospel, Racism and the EFCA: Resolution (1992) and Resolve

As Christians, **we deplore racism as sin** against fellow human beings who are created in the image of God.

Racism is an irrational belief in the superiority of one's ethnic or racial group causing the hatred of those of another group. Inequalities of economic and political resources and competition for economic and political advantage often causes this irrational belief to surface. In America, this **unhealthy attitude of racial and ethnic superiority has resulted in discrimination predominately by whites against people of color** such as Asians, African-Americans, Native Americans and Hispanics.[22]

Baptist General Conference (Baptist World Alliance)

Racism
Aug 10, 2020 | 2000 Council Resolutions, General Council Resolutions, Resolutions

BWA General Council Resolution 2000.4

The General Council of the Baptist World Alliance meeting
Havana Cuba July 5-8 2000

COMMITTED to the Decade of Racial Justice and affirming that in the Atlanta Covenant **we condemn racism** and ethnic conflict;

RESOLVES to encourage member bodies to **promote programmes to combat racism** and ethnic violence around the world … [23]

Racism in General and Apartheid in Particular

The Baptist World Congress, meeting in Los Angeles, CA, July 2-7, 1985, declares its belief that **racism and the Christian Gospel are incompatible.**

We therefore declare **racism**, wherever it is found, to be **a crime against humanity and a sin against God.**

In particular, **we openly denounce the whole system of apartheid** as practiced by the South African government. We note that the 1985 Assembly of the Baptist Union of South Africa welcomed the positive attempts which the

Government has made to alleviate some of the injustices within their country; for example, the inclusion of Coloreds and Indians in the process of government **and the repeal of the Mixed Marriages Act** and certain sections of **the Immorality Act**.[24]

We wonder if they even understand Apartheid, what it means and its history, or realize a Communist government was installed in its place. Few realize that a once thriving country has now become an economic, crime-ridden mess.

Diversity and Immigration: Everybody's Welcome

A massive survey called "The State of the Bible 2020" revealed this consensus of welcoming foreign immigration now breaking border records (under the Biden Administration):

WELCOMING IMMIGRANTS

In January, 55% of all respondents were categorized as **Bible Users**, most of whom scored Bible Neutral or higher. Bible Users (included various levels of interest from Bible Neutral, Bible Friendly, Bible Engaged and Bible Centered) **tend to agree that the Bible leads them to welcome immigrants into their communities. As the level of Scripture Engagement increases, respondents are more likely to agree that the Bible leads them to welcome immigrants. Bible Centered respondents tend to strongly agree** …

BEFRIENDING PEOPLE OF OTHER RACES

Similarly, **Bible Users overall agree or strongly agree … that the Bible leads them to befriend people of other races.** Bible Disengaged … and Bible Neutral … respondents tend to agree somewhat or simply agree, while **Bible Engaged … and Bible Centered … respondents tend to strongly agree or very strongly agree that the Bible guides them to befriend others from a different racial background**.[25]

This fact demonstrates a major effect on the minds of predominantly White people who now consider it their moral and

religious obligation to welcome and befriend other races. Anything less than that is “sin.”

Summary

Evangelical Christianity blends right in with the modern culture of equality and diversity, but with the authoritative force of religious pronouncements backed by “the gospel.” It uses all the common watch words to make its point:

- Racism is sin
- Social injustice toward people of color
- Victims of White systemic inequality
- Racial oppression
- Dismantle White supremacy, power, and privilege

No, there is nothing quite so evil as White-generated racism and White supremacy according to the religious consensus of opinion. The gospel must be inclusive and embrace all races and cultures. Shove the “sin of racism” down the throats of White people with a good dose of guilt whether they like it or not.

Increasingly, we see examples of racially-inclusive language in the following modern-day Bible translations reflective of evangelical Christianity’s commitment to equality and diversity. Here is a sample of how Genesis 1:26 is being translated:

> Then God said, “Let us make **mankind** in our image …” NIV, NASB 2020 update
>
> Then God said, “Let us make **human beings** in our image …” NLT Then God said, “And now we will make **human beings** …” GNT

> Then God said, “Let us make **humankind** in our image …” NET Bible
>
> Then God said, “Let us make **humankind** in our image …” NRSV

Evangelical Christianity has immersed itself in the multiracial and multicultural soup that makes for a perfect fusion of inclusion. And its justification? The “gospel of Christ transcends barriers of race.”

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1 *Christianity Today*, March 2021 Edition, https://www.christianitytoday.org/who-we-are/our-history/.

2 For another viewpoint and biblical discussion on this phrase, please see *The Biblical Story of Prophecy: The Kingdom Established*, Appendix C, by Lawrence Blanchard, YourBiblicalHeritage.com.

3 Amy Julia Becker, *Christianity Today*, Ten Books On Racial Reconciliation and Church; https://www.christianitytoday.com/amyjuliabecker/2014/august/ten-books-on-racial-reconciliation-and-church.html.

4 John Piper, “Why Christians Love Diversity, March 31, 2016 https://www.desiringgod.org/articles/why-christians-love-diversity.

5 Christopher J.H. Wright, “Our God is a Global God,” *CT Magazine*, January/February 2022, p. 47.

6 WEA Joins National Association of Evangelicals in Lamenting Racial Injustice, Calling for Prayer amid Recent Turmoil, https://worldea.org/news/wea-joins-its-national-member-body-in-the-united-states-in-condemning-white-supremacy/.

7 Thomas Schirrmacher, *Racism: With an essay on Caste in India by Richard Howell.* https://theology.worldea.org/wpcontent/uploads/2021/09/Racism_wea_gis_8_racism_schirrmacher_01.pdf.

8 Race, Ethnicity and Culture, https://www.elca.org/Faith/Faith-and-Society/Social-Statements/Race-Ethnicity-and-Culture.

9 https://download.elca.org/ELCA%20Resource%20Repository/RaceSS.pdf.

10 https://download.elca.org/ELCA%20Resource%20Repository/Condemnation_of_White_Supremacy_and_Racist_Rhetoric.pdf.

[11] https://www.lcms.org/social-issues/racism.

[12] *Racism And The Church: Overcoming the Idolatry*. At least this academic attempt to justify its view was more than most achieved.

[13] https://files.lcms.org/file/preview/2ZSjBpgjY39Eo1lH1vqCgI79YUGmfrve?

[14] https://www.sbc.net/resource-library/resolutions/resolution-on-racial-reconciliation-on-the-150th-anniversary-of-the-southern-baptist-convention/.

[15] https://www.sbc.net/resource-library/resolutions/on-the-anti-gospel-of-alt-right-white-supremacy/.

[16] https://news.ag.org/en/News/EP-Statement-on-George-Floyd-Racism-and-Racial-Reconciliation. See "Manufacturing Racial Hatred," YourBiblicalHeritage.com, "Blogs."

[17] https://www.christianitytoday.com/ct/1994/december12/4te058.html.

[18] https://www.nae.org/racism/.

[19] https://www.nae.org/nae-condemns-white-supremacy/. https://www.christianitytoday.com/ct/1994/december12/4te058.html.

[20] https://www.ifca.org/blog/Advancing%20the%20Cause/resolution-on-social-justice.

[21] https://search.efca.org/?q=racism.

[22] https://go.efca.org/resources/document/gospel-racism-and-efca-resolution-1992-and-resolve.

[23] https://www.baptistworld.org/?s=racism.

[24] https://www.baptistworld.org/racism-in-general-and-apartheid-in-particular/.

[25] https://1s712.americanbible.org/state-of-the-bible/stateofthebible/State-of-the-Bible2020.pdf, p. 166-167.

Conclusion and Implications

The question has been asked, and the challenge has been made, as to whether the gospel that is preached and taught by evangelical Christianity today is the same gospel according to Jesus Christ and His Apostles as recorded in the written Word of God – or **is it another gospel** promoting **another Jesus with another purpose** and **unqualified recipients**? What does the preponderance of the evidence presented in this book reveal in respect to the original intent of the biblical gospel? There are two answers.

First, as to the basic elements of the biblical gospel including Jesus as the Christ, the Son of God, Son of Man, Savior and Lord, His death and resurrection to provide salvation, redemption, reconciliation, and justification – are true, correct, and certain. These are validated by the evidence from the Bible.

Second, as to the overwhelming consensus of evangelical Christianity regarding **God's purpose** and the **intended recipients** of the gospel, **it is not correct**. The conviction that the gospel is open to all "humanity" and every race and racial sub-type, according to the biblical evidence, has been tested and found to be false. In this respect, **the gospel preached and taught by evangelical Christianity today is not the biblical gospel. In this respect, it is another gospel and another Jesus being taught.**

Once the **purpose** of the gospel and the originally intended **recipients** have been changed, it is no longer the gospel that Jesus and His Apostles preached and taught. **It no longer**

promotes the Kingdom of God in conformity to the clear story of the unfolding plan and eternal purpose of God (Ephesians 3:11; Jeremiah 31:31-33).

Summary of the Evidence

This popular universally-applied gospel declared today is wrong because it is not consistent with

- The understanding of the Kingdom of God as it pertained to Israel's history, theology, and expectation of the restoration of the Kingdom;
- The fulfillment of the Davidic Kingdom and its promised King to reign over all Israel;
- The specific language of the New Covenant in Jesus Christ which is exclusively for the house of Israel and the house of Judah;
- The gospel that was preached to Abraham and to his physical descendants – Israel;
- The gospel preached to Israel under the Old Covenant through Moses;
- The gospel prophesied and fulfilled in Jesus Christ exclusively for Israel;
- The overall context of the biblical story of the unfolding plan and purpose of God to restore and establish His Kingdom;
- And accepted and standardized application of principles of interpretation.

To simply and categorically open up the gospel message to every "human being" on the planet is incompatible, and in **profound**

conflict, with the biblical evidence. The testimony of Scripture agrees with the conclusion that the gospel preached by Jesus and His Apostles is for, and to, Israel – the physical descendants of Abraham, Isaac, and Jacob. From the Old Testament to the New Testament, the biblical gospel pertains only to Israel – the true Covenant People (who are ***not*** the Jews of today).

Biblical Israel Today

Who are the Jews today? The Jews of today are ***not*** physically descended from the family line of Shem to Abraham (Genesis 11:10-26), but rather they trace their lineage from **Japheth** to Gomer

and Ashkenaz (Genesis 10:2-3). They are ***not*** Semites. This is the testimony of Jewish historians and by Jewish genetic studies. Please discover the documented evidence for yourself in *Identifying Biblical Israel Today*, Book Two, chapters 21-30.[1] Furthermore, the Jews of today are not one race of people, but are a racial mixture including Esau-Edomites, Canaanites, Turks, and Mongolians (Asiatic). They are not, and cannot be, biblical Israelites as is commonly assumed today.

Who, then, are the true descendants of the biblical Israelites? The true biblical, physical descendants of Shem, Abraham, Isaac, and Jacob are positively identified as **the Anglo-Celto-Saxon, Germanic, Scandinavian, and kindred people.** The evidence proving their identity includes the study of the migrations of Israel before, during, and after the Exodus of Israel from Egypt, as well as the Assyrian and Babylonian captivities, other migrations, language affinity, heraldry, law, culture, and more. This is evidenced with all the documentation in *Identifying Biblical Israel Today*, Book Two, chapters 1-20.[2]

What Happened?

The universal gospel believed to be applied to all "human beings" regardless of race is the result to two major errors. First, there were **unverified assumptions** that set the trajectory of the gospel way off course. It was ***assumed*** that:

- All races came from Adam;[3]
- "Jews" and "Gentiles" represent everyone on the planet;
- Today's Jews are the descendants of the biblical Israelites;[4]
- Words such as "world," "earth," and "whoever" along with other universal-sounding words and phrases are inclusive of all "human beings" on the planet.

These assumptions are only hypotheses which do not stand up to examination of the evidence when strict principles of interpretation are dispassionately applied.

Second, **the pervasive culture of equality and diversity has infiltrated, influenced, and dominated evangelical Christianity**. This has happened relatively recently in history as a result of the pervasive coercion of Jewish power and money driving the intended outcomes of Judaism in government legislation and policy. Everyone from the big corporations, sports, entertainment, television, and the internet have jumped on board pushing the narrative. Evangelical Christianity has been absorbed into this culture and is engrossed by this worldview. As a result, the influence of the meaning and application of **the gospel has been significantly altered and perverted.** Instead of influencing the secular culture of the day, it has become a part of it and now, vigorously supports it. Modern evangelical Christianity has become another gospel and is no longer the gospel of the New Covenant. It is, in fact, the gospel of the New World Order.

Consequences

Evangelical Christianity today has, perhaps unwittingly, hastened and set in motion a number of destructive consequences. First, **the inclusive, universal gospel has invalidated the original intention of God's revealed Kingdom plan and order**. As the evidence in this book conclusively points out, the God of the Bible intended to work in and through Abraham, Isaac, and Jacob and their physical descendants (the true Israelites) to restore and establish His Kingdom. It was through His beloved Covenant People[5] that His Kingdom order would be revealed. Opening up the gospel to anyone else negates the original divine intention and purpose. It becomes of utmost importance, therefore, to correctly identify the true Covenant People of God today.

Another devastating consequence of the all-inclusive gospel is **the condemnation of the historically natural divisions between the races and their respective cultures.** The White race of northern European stock has a unique and compatible culture all their own. The Oriental race within its divisions has their own individual and stable cultures. The African race with its divisions has their own cultures. To contend that we can and must be all united together "in Christ" and therefore amalgamated into a multiracial and multicultural composite is **a crime against nature as God created it**. The sanction of racial mixing in marriage and adoptions and the intermingling into one local church body is **a war against the natural order.** We even witness it today, despite the pressure of the diversity culture. Races and racial subtypes prefer to be with their own kind to try to preserve their own identity. There is a natural affinity that cannot, and should not, be denied or changed.

Particularly harmful and painful is the overt rhetoric condemning the White race, singled out as "racists," as if no other race was guilty of "racism" or desiring to be with their own people, or wanting their own country and culture. The White

people are denounced as “White supremacists” if they don’t grovel and submit themselves with profuse apologies to non-White people for their “sin of racism.” And this is in their own countries. The other races can have their own countries and cultures, but not the White people. It is forbidden. They have been made to feel guilty for just being born White and desiring to live with their own kind – to live in the same neighborhoods, attend the same schools, and worship together in the same churches. The universal gospel creates a denial of the rights of White people and their desire to pursue their own destiny and preserve their race and culture. It robs them of fulfilling their mandate to manifest the Kingdom of God on earth.

Finally, the evangelical Christian inclusive, universal gospel works together with the international government (United Nations) and its “member countries”[6] to unify all races and all nations[7] in order to eliminate national borders. The goal? To usher in a new world order – an international Bolshevik/Communist government. As this continues to progress, sovereign “nations” will no longer exist. Self-rule and self-government will be a bygone era. We will all be slaves. All races. In every country. This is the end consequence of the false gospel being preached and promoted today.

Personal vs. National Message

There is another critical aspect of the biblical gospel that has been missed which mitigates against this errant modern universal gospel. **The biblical gospel is a national message!** While in no way do we discount the personal message of the biblical gospel, it is not the primary theme of the Bible. **The heart and soul of the biblical gospel is a national message. It is the gospel of the Kingdom.** That Kingdom pertains to the people of Israel – the biblical, physical descendants of Abraham, Isaac, and Jacob who are identified as the Anglo-Celto-Saxon, Germanic, Scandinavian, and kindred people. It is the good news

of national salvation and redemption in Jesus Christ – past, present, future, and forever in order to manifest the Kingdom of God on earth as it is in heaven.

This national gospel is evidenced from the Abrahamic Covenant to the Old Covenant to the New Covenant in Christ Jesus. Consistently, it has been, is, and always will be the gospel of the Kingdom for the true Israelite people of God.

Chaos or Peace

Could it be that evangelical Christianity today and the universal, all-inclusive gospel it teaches is aiding and abetting the ever accelerating deterioration of everything? If that gospel has invalidated God's originally-intended order of righteousness, peace, and joy, then it follows that nothing but chaos, death, and destruction will be the result. That is what we are witnessing today. We will never see the power of God displayed in order to realize His Kingdom on earth as He originally intended in the first Adam until the universal gospel is abandoned and the exclusive original intent of the biblical gospel is embraced,

Heed the warning of the prophet Ezekiel regarding the water of life flowing out from the throne of God:

> But when it is forced from its channel and when it is turned from its course, and when it is caused to swell immoderately, the waters will not heal. They are turned into salt.
> – Ezekiel 47:11 (LXX)

Once the living water, the authentic gospel of the Kingdom, is changed from God's original purpose and intent, and made to swell immoderately so as to include everyone on the planet, it ceases to be living water. It is no longer the gospel of the Kingdom but another gospel. The consequences are disastrous.

Until honest students of the Bible actually recognize the grave error that has been made, search out the matter, and repent of the teaching of the Pharisees and Sadducees (Matthew 16:14), we will continue on an unstoppable downward spiral. The situation before us is perilous, and with the direction things are going, there is simply no future for your children or their children's children. There is not much time and honestly, it's way past time to respond. But God is gracious and merciful only if we humble ourselves and turn from a false gospel and learn about the authentic gospel.[8] Pursue it!

If we do, our world perspective from God's viewpoint will be born anew. You may just find your mission in this life and what you should be doing and why. The biblical gospel proclaimed and practiced will begin to restore God's order of authority in government, law, relationships, and customs according to His will. Only then will God's Kingdom be manifest on earth as it is in heaven.

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1 Lawrence Blanchard, *Identifying Biblical Israel Today*, Book Two, (Envision Publishing, 2013). To order go to YourBiblicalHeritge.com.

2 Ibid.

3 For a thorough discussion of this question inclusive of the Creation Science theory of the Tower of Babel event, please see *God's Covenant Creation*, Book Four. YourBiblicalHeritage.com.

4 Once again, those Covenant People are **not** the Jews of today from their own testimony. The Jews have perpetrated the greatest **identity theft** of all time in their effort to destroy God's true Covenant People and promote their Communist goals. Unless that is understood and verified by the facts, confusion and misappropriation to the wrong people will reign. Please see *Identifying Biblical Israel Today*, Book Two, chapters 21-30. and discover the facts for yourself. YourBiblicalHeritage.com.

5 Blanchard, *Identifying Biblical Israel Today*, chapters 1-20.

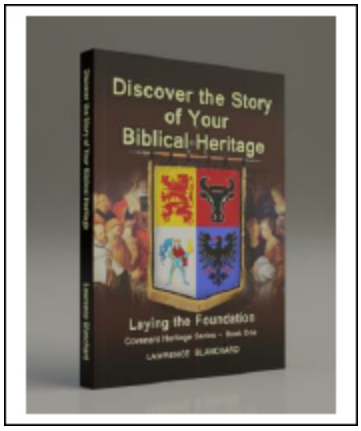
6 The United States became a "member country" under United Nations jurisdiction in 1945.

7 There are 193 nations that are a part of the United Nations.

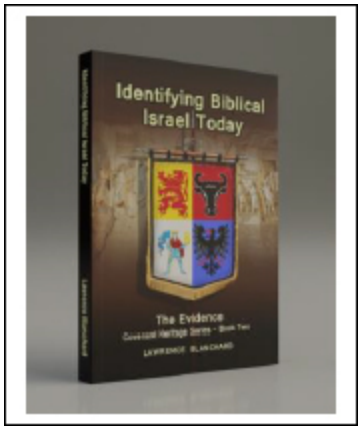
[8] I highly recommend the *Covenant Heritage Series* and the *Bible Mastery Boot Camp* to get you started. Go to YourBiblicalHeritage.com.

The Covenant Heritage Series

Here is a Brief Synopsis of Each Book in Order:

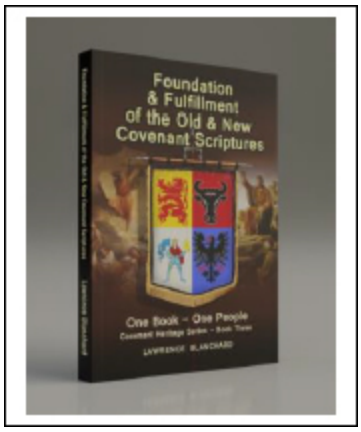


Book One: *Discover the Story of Your Biblical Heritage: Laying the Foundation* (an overview of the progressive revelation of God showing that the Bible is written about, and for, one man's family from the Old Testament through the New Testament).
ISBN 978-0-9714328-2-6

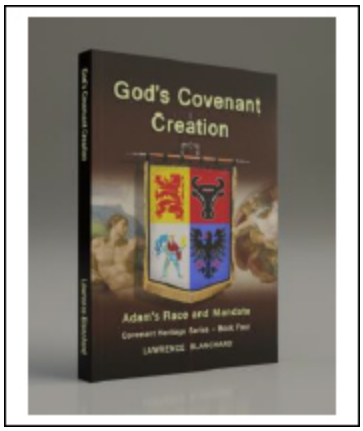


Book Two: *Identifying Biblical Israel Today: The Evidence* (traces the migrations, heraldry, and languages from biblical Israel to

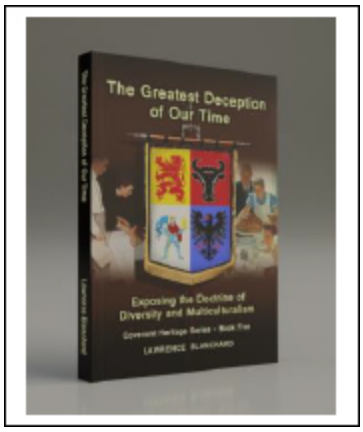
the present day, presenting the best available information as to who the Jews are today).
ISBN 978-0-9714328-4-0



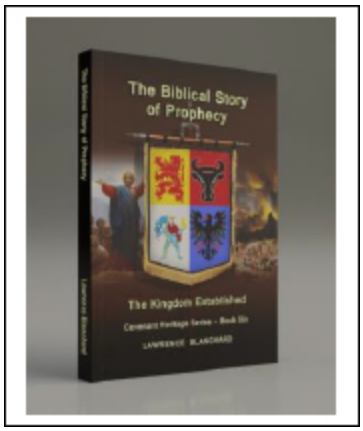
Book Three: *Foundation and Fulfillment of the Old and New Covenant Scriptures: One Book – One People* (goes deeper into Scripture beyond Book One to show its unity and consistency).
ISBN 978-0-9714328-5-7



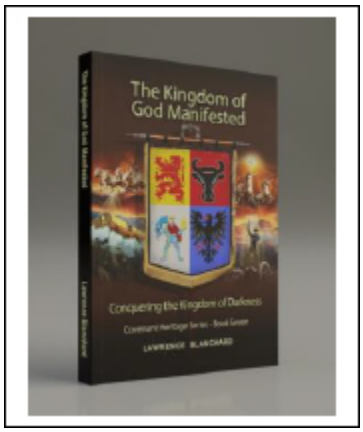
Book Four: *God's Covenant Creation: Adam's Race and Mandate* (a study of the meaning of Genesis 1-11 in the context of the rest of the Bible and an introduction as to God's purpose for creating Adam and who he was).
ISBN 978-0-9714328-6-4



Book Five: *The Greatest Deception of Our Time: Exposing the Doctrine of Diversity and Multiculturalism* (helping God's covenant people to understand the unbiblical and destructive doctrine of diversity and multiculturalism and how that has grossly and deceptively affected our understanding of the Bible and consequently, our world perspective).
ISBN 978-0-9714328-7-1



Book Six: *The Biblical Story of Prophecy: The Kingdom Established* (how our understanding of prophecy affects how we think today and how we respond to the issues of our day).
ISBN 978-0-9714328-8-8



Book Seven: *The Kingdom of God Manifested: Conquering the Kingdom of Darkness* (a review of what has gone wrong and biblical principles on how to realize the rule and reign of God in our lives, our families, our churches, and nations). ISBN 978-0-9714328-9-5

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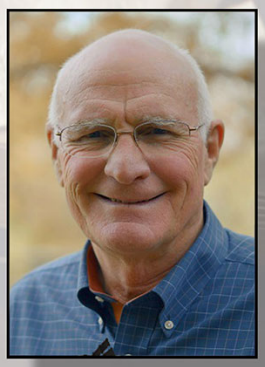

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